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The Cedar Grove Community in Oral Folk History

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THE CEDAR GROVE COMMUNITY IN ORAL FOLK HISTORY

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THE CEDAR GROVE COMMUNITY IN ORAL FOLK HISTORY

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PROLOGUE

History is taught in schools throughout the nation under the premise that as young people learn to understand their past, they can help make a better future for themselves and the generations that follow them. The textbooks, audio-visual aids, and other materials that teachers use deal almost exclusively with the great men and the major political, military, and economic events in history. As Richard M. Dorson pointed out in a speech he delivered at an Oral History Conference in 1971:

> The guild of American historians operates within the conceptual framework of a national political structure, which determines the chronology, the cast of characters, the issues and topics that bore history students from primary school through graduate school. Students run on a treadmill that never takes them beyond the federal government, presidents and senators, the national economy, international diplomacy, reform legislation. Of the people's history, they hear nothing.[1]

There are some who contend that the pivot of history should not be on the uncommon, but on the usual. Theodore C. Blegen held this opinion in his Grass Roots History.

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[1]Richard M. Dorson, "The Oral Historian and the Folklorist," in Selections from the Fifth and Sixth National Colloquia on Oral History held at Asilomar Conference Grounds, Pacific Grove, California, November 13-16, 1970 and Indiana University, Bloomington, Indiana, October 8-10, 1971, eds. Peter D. Olch and Forrest C. Pogue (New York: The Oral History Association, Inc., 1972), p. 43. Delivered at the Bloomington meeting on October 9, 1971.

He indicated that the true makers of history are the common people; thus, the history books that are written should be the amalgamation of all the colors and forms of humanity.[2] These histories should make clear the backgrounds of the grass roots people as well as the uncommon or great people.

Since the main objective of educators is that teachers must make learning interesting enough to motivate students, it seems that one of the best ways to do this is to let them discover their own traditions, customs, and legends--along with the activities of the Washingtons, Jacksons, and Lincolns. There appears to be no better way to accomplish this than to integrate the traditional history texts and materials with oral folk history.

The idea of integrating history and folk studies is not a new concept. It has already been endorsed by some of America's major folklorists. In his book, American Folklore, Richard M. Dorson said that it was his conviction that "the only meaningful approach to the folk traditions of the United States must be made against a background of American history."[3] Alan Dundes acknowledged that the study of folklore can be very rewarding because it serves as a mirror of culture, helping us to understand our fellow men.[4] Blegen, too, was indicating this when he said historians had the

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[2]Theodore C. Blegen, Grass Roots History (Port Washington, N. Y.: Kennikat Press, 1947), p. vii.

[3]Richard M. Dorson, American Folklore (Chicago: University of Chicago Press, 1959), p. 5.

[4]Alan Dundes, "Folklore as a Mirror of Culture," Elementary English, 46 (April, 1969): 482.

responsibility of helping people to understand that history, like charity, begins at home.[5]

The importance of history teachers and historians helping students gain a better understanding of their past through their oral traditions, customs, and other genres of folklore cannot be overemphasized. Lynwood Montell indicated the importance of historians becoming aware of the oral traditions of the people in his preface to The Saga of Coe Ridge. He asserted that "no historian who is aware of the ways of the people on a local level, especially in rural areas where ties with the land are strong, will question the importance played by oral traditions in the lives of the people."[6] Montell also pointed out that the critical distinction between oral folk history and formal history is that the former takes a personal approach, that it considers the people as a living force.[7] This writer endorses Montell's distinction, and as a teacher of American history, believes that the only way most students will ever become highly motivated to study their past is to use this personal approach.

This idea does, however, present a problem. Richard M. Dorson made this clear in his Bloomington speech in 1971 when he pointed out that in the United States students of history and students of folklore have shared little common ground.

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[5]Blegen, Grass Roots History, p. viii.

[6]William Lynwood Montell, The Saga of Coe Ridge (New York: Harper & Row, Harper Torchbooks, 1972), p. xx.

[7]Ibid., p. xxii.

But he went on to say that "the old rigid polarization between history as scrupulously documented fact, and folklore as unverified rumor, falsehood, hearsay, . . . is beginning to break down."[8] Thus, historians are using some of the methods of folklorists, and folklorists are becoming more history minded. Even though there has been some closing of the gap between history and folklore, it appears that for the most part, historians still place little emphasis on the grass roots people. Oral historians still center their field research on the "important" Americans although they use the tools of the folklorists to gather the information.

Henry Glassie, who also delivered a speech at the Oral History Conference at Bloomington, pointed out that the nonparticipants in the Zeitgeist were ignored by history; they were rejected as being "behind the times." So, Glassie contended, the history of these people can only come from the people themselves.[9]

At this same Oral History Conference, Lynwood Montell also endorsed the idea of turning to the folk themselves for their history. He pointed out:

> . . . it is still possible for the researcher interested in local history, who has a keen perspective of the folkloristic nature of oral tradition, coupled with the research methodology employed by the folklorist, to place the component parts of oral historical legends in proper perspective.[10]

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[8]Dorson, "The Oral Historian and the Folklorist," p. 40.

[9]Henry Glassie, "A Folkloristic Thought on the Promise of Oral History," delivered at the Bloomington meeting, October 9, 1971, p. 55.

[10]William Lynwood Montell, "The Oral Historian as Folklorist," delivered at the Bloomington meeting, October 9, 1971, p. 50.

By turning to the folk themselves, Montell and D. K. Wilgus were able to reconstruct the Beanie Short legend.[11] Montell also used this technique to gather the material for The Saga of Coe Ridge, a study of a black community in Cumberland County, Kentucky, which flourished for many years after the Civil War but eventually disappeared.

Since there is adequate evidence here to indicate that such research is essential if students are going to be exposed to the human side of history, this writer feels that the study she has made will be beneficial to her as a teacher, to her students, and to other persons interested in doing this kind of research.

Because The Saga of Coe Ridge is the only major work of its kind,[12] the need for such studies becomes even greater. Although other folklorists have published works about blacks, none of them have attempted to reconstruct the history of a community as Montell did. His thesis was that oral folk history can complement historical literature, and he very adeptly proved this.

This study is an attempt to reconstruct the oral folk history of Cedar Grove, a rural community in southwestern Logan County, Kentucky, whose inhabitants are black. /See map on page viii./

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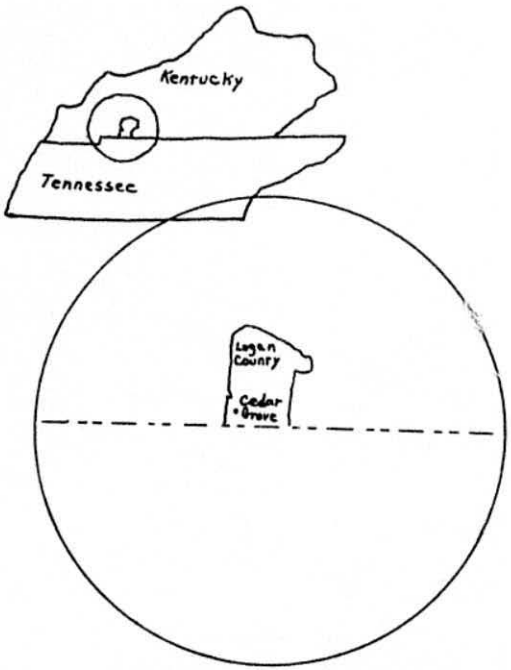
[11] D. K. Wilgus and Lynwood Montell, "Beanie Short: A Civil War Chronicle in Legend and Song," in American Folk Legend, A Symposium, ed. by Wayland D. Hand (Berkeley & Los Angeles: University of California Press, 1971), pp. 133-156.

[12] Night Riders in Black Folk History authored by Gladys-Marie Fry (Knoxville: Univ. of Tennessee Press, 1975) has just been released. It, too, uses a folkloristic approach to the study of black oral folk history.



Cedar Grove in geographical focus

Parts of the study extend back into the late 1800s. The folk themselves have supplied most of the information from their own recollections.

One of the most important parts of the community's oral folk history has been omitted from this paper. This is the information that involved racial conflicts and attitudes. This writer does not feel that information involving lynchings, murder, and other displays of racial discrimination can be presented at the present time. There are too many persons still living in the area who might be offended or embarrassed by some of this information.

Every effort was made to collect and present accurate, trustworthy information. Research began, as Donald A. MacDonald suggested "at the desk, in the library and the archive."[13] Although no field collections nor published materials were found which related to this particular community, the knowledge that none was available was beneficial.

Once I actually went into the field to collect, I attempted to continue systematically. Information was gathered from each informant about his or her life. Certain questions were planned for each informant, depending on the ages and experiences of the informants and the information being sought. Almost all information was recorded on a tape recorder, and transcriptions of the information that was used

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[13]Donald A. MacDonald, "Fieldwork: Collecting Oral Literature," in Folklore and Folklife, ed. Richard M. Dorson (Chicago and London: The University of Chicago Press, 1972), p. 408.

are in the appendix. The remaining information that was gathered was taken as carefully as possible in shorthand by this writer.

This field collecting began, as Richard M. Dorson suggested, by talking with my own relatives.[14] Some of them had a wealth of information and were also able to suggest other informants, both black and white.

Although this study led to much time in the field, weary hours at the typewriter, and moments of frustration and tears, it has been one of the truly memorable events in my life. I have discovered that there are no generation gaps, no racial barriers, and no distrust of tape recorders between those who appreciate their culture and history. I received the same kindnesses and willingness to help from all my informants--old, young, black, white.

I am deeply indebted to all the people who made this study possible. Most important of all were my informants who are listed with biographical sketches in Appendix A. Among the other persons to whom I owe thanks are Dr. Kenneth Clarke and Dr. Mary Clarke. They have given me excellent instruction, advice, and encouragement throughout my program of study at Western Kentucky University. I am especially grateful to Dr. Lynwood Montell, who has been my advisor, my teacher, and my dear friend from the beginning of my college work. Most important of all, I must acknowledge my husband,

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[14]Richard M. Dorson, Buying the Wind (Chicago and London: University of Chicago Press, 1964), p. 18.

Mitchell D. Parker, Jr., who has been my photographer, part-time typist, homemaker for our two sons, and the best friend and morale booster any full-time teacher, wife, and mother could have during such a time-consuming study.

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THE CEDAR GROVE COMMUNITY IN ORAL FOLK HISTORY

Ada Carol Parker August 1975 106 pages

Directed by: William Lynwood Montell, Kenneth W. Clarke, and Mary W. Clarke

Center for Intercultural and Folk Studies Western Kentucky University

The oral folk history of Cedar Grove, a black community in southwestern Logan County, Kentucky was collected and compiled. The techniques of folklore study were used. Oral accounts were collected from informants who had lived in the community all of their lives. A tape recorder was used to assure accuracy of information collected. Appropriate questionnaires were prepared and used in compiling the information. Printed sources were used when relevant to the study, and a camera was used when needed.

The paper was written because this writer believes that the pivot of history should be on the common man. Thus, oral folk history must be written, and this can only be done by going to the common man and gathering information from him.

This paper is divided into the following parts: (1) a prologue which defends the value of such a study; (2) a definition of community and a description of the Cedar Grove community; (3) a history of the Cedar Grove Baptist Church; (4) a history of the Cedar Grove School; (5) a discussion of the commercial center, Lickskillet, which was operated by the white community; and (6) an epilogue which discusses the present status of the Cedar Grove community.

I. THE CEDAR GROVE COMMUNITY DEFINED

Since the title of this paper includes the word community, a definition of this term is necessary. Webster's New Collegiate Dictionary defines community as "a body of people having common organization or interests or living in the same place under the same laws; . . ."[1] Sociologists give similar but more extensive definitions. Roland Leslie Warren defined communities as "clusters of people living in close proximity in an area which contains local stores and other service facilities for the sustenance of local people. . . ."[2]

A rural community is defined as "that form of association maintained between the people, and between their institutions, in a local area in which they live on dispersed farmsteads and in a village which is the center of their common activities."[3]

Although each of these definitions describes certain aspects of the Cedar Grove community, none of them are

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[1] Webster's New Collegiate Dictionary, 1961 ed., s.v. "community."

[2] Roland Leslie Warren, The Community in America, p. 2.

[3] Dwight Sanderson and Robert A. Polson, Rural Community Organization (New York: John Wiley & Sons, 1939), p. 50.

completely accurate. Perhaps some sociologists would consider Cedar Grove a rural neighborhood rather than a rural community. In fact, Mr. Warren explained in his book:

> Students of the rural community have found an additional social unit between the individual family and the community--the rural neighborhood. Typically with a place name known to its inhabitants, the neighborhood covers a smaller area than the community, and while it does not have an extensive complement of institutional services, it may have one or a few of them, perhaps a general store, a local school district, in earlier days a grist mill, and so on. But the most important characteristic of rural neighborhoods was recognized to be the fact that their inhabitants constituted a significant sociological group, showing characteristic 'neighborly' activities such as borrowing and lending tools and labor, helping each other in times of crisis, friendly visiting, and so on.[4]

Thus, it would seem possible, according to this definition, that Cedar Grove may actually be a rural neighborhood, even though it is physically large enough to be a rural community. Nevertheless, this writer has chosen to refer to Cedar Grove as a community since almost all of the persons interviewed referred to it as a community, not a neighborhood.

The area in southwestern Logan County, Kentucky, which is referred to as Cedar Grove probably got its name because it is situated in an area crowded with cedar trees. Several persons interviewed had comments to make which indicated that they believe this to be the reason. One informant stated:

> . . . there used to be a lot of cedar trees in that area. . . . I guess they picked that name up from that area there close to the church, especially, there was, I can remember when there was a awful lot of cedars. . . .[5]

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[4]Warren, The Community in America, pp. 23-24.

[5]Interview with Mr. Mitchell D. Parker, Sr., Olmstead, Kentucky, 21 July 1974.

Another informant stated that there were so many cedar trees in the area that "when it was dark, it was the darkest place around."[6] Thus, he supposed that might be the reason it is called Cedar Grove.

The geographic boundaries of the Cedar Grove community are difficult, if not impossible, to define even though one informant attempted to do so. He said that Cedar Grove would include all the black people who lived on the Watermelon Road, down to the Olmstead Baptist Church, over beyond the Reps Browder place, and over to Dot at Red River. He went on to conclude that anyone who attended school or church at Cedar Grove was considered to be a member of the community.[7]

The center of the community was the Cedar Grove Baptist Church and the Cedar Grove School. Many people settled in the area near these institutions.[8] Some of the families who lived in the area near these institutions at various times included: the Covington family, Mr. Charlie Wallace, Mr. Dick Muir, Mr. and Mrs. Jordan Mathis, Mr. and Mrs. Daniel Mathis, Mr. and Mrs. Bill Cay, Mr. and Mrs. Wes Page, Mr. and Mrs. Arthur Terry, Mr. and Mrs. Hilliard Golliday, Mr. and Mrs. Mac Woodard, Mr. and Mrs. Bennie Browder, Mr. and Mrs. Jesse Watts, Mrs. Mae Wells, Mrs. Ibbie Offutt, members of the Thomas family, the Holman family, the Evans family,

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[6]Interview with Mr. Clyde McGuire, Oakville, Kentucky, 23 July 1974.

[7]Interview with Mr. Luster Duncan, Olmstead, Kentucky, 11 September 1974.

[8]Interview with Mrs. Mattie Bell Moorman, Russellville, Kentucky, 20 August 1974.

and Mrs. Julie Muir.[9] There were many other black families who later lived in the same houses that were occupied by some of these families.

At the present time, there are two black families living in the general area of the Cedar Grove Baptist Church. Mr. and Mrs. Luster Duncan live in the house beside the church and have been living there since about 1929.[10] The other family living near the church is the Clarence Gamble family. Mr. Gamble grew up in the community and is the grandson of Mr. and Mrs. Duncan.

The Cedar Grove community must have existed prior to the Civil War, since there is information which indicates that the Cedar Grove Baptist Church was organized about 1862.[11] No accurate records have been found which show when the Cedar Grove School was established, but there are records that show that it was part of the Logan County school system as early as 1882.[12]

Other evidence which would indicate that the community was established about a century ago can be found in the Cedar Grove cemetery. Many of the graves in the oldest section of the cemetery are unmarked, but some of the tombstones that were erected contained the following information:

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[9]This information was gleaned from all taped interviews and untaped conversations with informants.

[10]Untaped conversation with Mr. Luster Duncan, Olmstead, Kentucky, 27 June 1975.

[11]Ibbie Offutt, "Events of Cedar Grove Baptist Church," unpublished pamphlet compiled and printed in 1955.

[12]J. H. Morton, "Boundaries of Colored Districts, 1882," unpublished pamphlet.

Charlie Small
May 7, 1871
June 22, 1877

Mary, daughter of Robert and Eller Duncan
August 17, 1891
March 25, 1895

Riley Hendrix
Died - January 1, 1892
75 years old

Claudie, Son of Wes and Nannie Page
August 9, 1893
April 12, 1895

Sam Hendrix
March, 1860
September, 1891

Masilie, wife of Henry Harris
March, 1860
July 17, 1897

After the War ended in 1865, many of the blacks remained in the area, living as sharecroppers on the same farms they had occupied as slaves.[13] The community evidently flourished for many years. From the late 1860s until the 1920s, almost every house on the Cedar Grove Road was occupied by black families.[14] Many people began to move out of the area during World War I[15] and continued this migration to the North during the golden 1920s. It was during this period that so many blacks left all parts of the South to seek jobs in the industrial North.[16] Many more left the Cedar Grove community

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[13] Interview with Mr. and Mrs. John Q. Hite, Sr., Olmstead, Kentucky, 21 July 1974.

[14] Interview with Mr. Mitchell D. Parker, Sr., Olmstead, Kentucky, 19 June 1974.

[15] Interview with Mrs. Mattie Bell Moorman, 20 August 1974.

[16] Mabel B. Casner et al., Story of the American Nation (New York: Harcourt, Brace & World, Inc., 1967), p. 557.

during World War II and shortly thereafter.[17]

Even though the black community grew quite large, no black commercial center ever developed. The white community commercial center, Lickskillet, was also the shopping center for the blacks.[18] They bought their supplies and staples at the Lickskillet Store, had their meal and flour ground at the mill, and had their horses shod at the blacksmith shop in Lickskillet.[19]

Many people lived their entire lives in the Cedar Grove community and their bodies were buried there. Besides the church cemetery, some families had their own family graveyards. One family who owned their own farm and had their own family plot was the Holman family.[20] Some of those who lived and died in the community and were buried in the Cedar Grove cemetery included members of the following families: Covington, Mathis, Browder, Thomas, Golliday, Page, Cage, Evans, Jones, Terry, Gaines, and Cay.[21]

Although Cedar Grove community and Lickskillet community were located in the same geographic section of the county, they were, for the most part, entirely separate communities.

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[17]Comment by Mr. Clyde McGuire at interview with Mrs. Mattie Bell Moorman, 20 August 1974.

[18]Untaped interview with Mrs. Sally Ada Browder, Olmstead, Kentucky, 25 July 1974.

[19]Interview with Mrs. Mattie Bell Moorman, 26 June 1975.

[20]Ibid.

[21]This was gleaned from interviews and conversations with Mrs. Sally A. Browder, Mr. Luster Duncan, Mrs. Georgia Gaines, Mrs. Mattie B. Moorman, Mrs. Pennie Jones, Mrs. Ruth Parker, Mr. Mitchell D. Parker, Sr. and from searching in the cemetery.

The major institution that they shared was the commercial center. Otherwise, they had separate institutions; thus, each had its own oral folk history. There is, of course, some overlapping since the blacks often worked for the whites in the area and since they did share the business places. There were also times when social activities such as baseball games were shared,[22] but much of the daily activity of the black community was unique. Therefore, there is an oral folk history here worthy of recording.

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[22]Interview with Mr. Mitchell D. Parker, Sr., 21 July 1974.

II. THE CEDAR GROVE BAPTIST CHURCH

As Gunnar Myrdal pointed out in An American Dilemma: "The Negro church fundamentally is an expression of the Negro community itself."[1] There is no doubt that the church at Cedar Grove has played a very important role in the Cedar Grove community from the time the area was occupied by blacks. It is still the major institution which holds the community together since the school has been closed for many years and most of the families who once lived in the community are no longer there. Many people who identify themselves with the Cedar Grove community today live several miles from the church, but they attend church at Cedar Grove. Thus, they are part of the community.

There is no actual proof concerning the date that the Cedar Grove Baptist Church was first organized. It is believed that the church was organized about 1862 in a little log cabin on Whippoorwill Creek about one-fourth mile from its present location.[2] About 1885 a plot of land was given to the black citizens by Mr. Francis Page, a prominent white farmer in the area. A church was erected on this plot of ground. It was located about one hundred and fifty yards from the location of the present church building.[3] This location was described

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[1]Gunnar Myrdal, An American Dilemma: The Negro Problem and Modern Democracy (New York: Harper & Brothers, 1944), p. 877.

[2]Ibbie Offutt, "Events of Cedar Grove Baptist Church."

[3]Ibid.

by one informant as follows:

> Now, they had a church, the first church, now I don't remember this church. It was a log church, Cedar Grove too. It was down there on the creek not far from this school. And then when they built (it become delapidated and they built another church), not this present church, cause this present church was built the year Theodore was born. Theodore always talked about that. Theodore Muir, my husband. . . . It was built in 1901, I think. The other church was not very far from this present church. Now, the school house that was right behind the present church was there. And then, there's a little road as you go on to the cemetery from this church, if you just can see it, turns to the right. You go on about one hundred and fifty yards, maybe about two hundred, and this other old church set there. And that's the first church that my parents took me to. And then, they built this other church about two or three years after that. . . .[4]

The first pastor in the log church building was Reverend Henderson First. When the new building was erected in 1885, the first pastor in the new building was Reverend J. H. Ealy of Elkton, Kentucky. He was followed by Reverend D. L. Dunlap of Springfield, Tennessee, who served a number of years before he resigned. He was followed by Reverend Joe Jones, who served only a short time. The church once again called Reverend Dunlap, who served only a brief period this time. Then, the church called Reverend M. W. Tyler of Springfield, Tennessee, whom Mrs. Offutt described as ". . . a young man, but an outstanding gospel preacher, and a real shepherd for his flock."[5]

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[4]Interview with Mrs. Mattie Bell Moorman, 20 August 1974. This location was also described by Mr. Luster Duncan in an untaped conversation 27 June 1975.

[5]Offutt, "Events of Cedar Grove Baptist Church."

During the time Reverend Tyler was pastor of the church, the present church building was erected. This structure was completed in 1901. Reverend Tyler remained as pastor until 1916. After his resignation, the following men served as pastors: Reverend Cooper of Nashville, Tennessee; Reverend Sam Ervin of Owensboro, Kentucky; Reverend Jesse Darden of Clarksville, Tennessee; Reverend Underwood McCarley of Russellville, Kentucky; and Reverend H. Boaz of Paducah, Kentucky.[7]

When Reverend Boaz resigned in 1940, the church again called Reverend M. W. Tyler. Mrs. Offutt noted that "time had furrowed his brow and slowed his footsteps, but the church still loved him for the wonderful service and leadership he had given them in years gone by."[8] He served as pastor until his death in 1945.[9]

After Reverend Tyler's death, the church called Reverend D. R. Langley of Russellville, Kentucky, who served as pastor until 1951.[10] He was followed by Reverend Hart Williams of Springfield, Tennessee, who has served continuously since 1951.[11]

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[6]Mrs. Georgia Gaines in an untaped interview, 30 June 1975, indicated that this man's name was actually Coofer, not Cooper.

[7]Offutt, "Events of Cedar Grove Baptist Church."

[8]Ibid.

[9]Ibid.

[10]Ibid.

[11]Untaped interview with Mrs. Georgia Gaines, Olmstead, Kentucky, 30 June 1975.

During the period from 1885 to 1897, the deacon board members were Richard Miner, Clay Hines, Lewis Bouyer, Ed Holman, Tom Hilliard, Ed Winston, and Wash Reed.[12] As some of the older men died, new deacons who replaced them were Fletcher Browder, Sr., Bill Clay,[13] Lewis Offutt, Richard Montgomery, Bud Wells,[14] Charlie Wallace,[15] and Dick Muir.[16]

By 1955 the deacon board was made up of the following men: Reps Browder, Theodore Gaines, Bill Cay, Clyde McGuire, James Thomas, Paul Browder, and Talmadge Reed.[17] At present the deacon board consists of James Flowers, Clyde McGuire, Paul Browder, Theodore Gaines, James Gamble, Joe McGuire, and two men who are serving as junior deacons awaiting ordination--William Flowers and Paul Browder, Jr.[18]

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[12]Offutt, "Events of Cedar Grove Baptist Church."

[13]Mrs. Georgia Gaines, who knew these men, said that no Bill Clay ever served as deacon. However, Bill Cay was a deacon for many years. Mrs. Mattie B. Moorman confirmed Mrs. Gaines' statement and the Cedar Grove Baptist Sunday School Ledgers also confirmed this.

[14]Offutt, "Events of Cedar Grove Baptist Church."

[15]Interview with Mrs. Mattie Bell Moorman, 20 August 1974. Her comment about Mr. Wallace was: "He was a deacon for years and years. He'd go there to prayer meeting and if nobody wouldn't come but him, he'd get down on his knees and pray, and then lock up and go home."

[16]Ibid. Her remarks about Mr. Muir were: "He was a powerful deacon there. He was one of those big deacons down there at that time."

[17]Offutt, "Events of Cedar Grove Baptist Church."

[18]Telephone conversations with Mr. and Mrs. Clyde McGuire, 28 June 1975.

Apparently being a deacon in the Cedar Grove Baptist Church was considered a highly respected position by the white people in the community as well as by the black people. One white informant, when discussing the Cedar Grove church, commented that "Reps Browder used to be a big leader over there, and James Thomas."[19]

One of the annual events at Cedar Grove Baptist Church is their homecoming, which is held each year on the second Sunday in August. It is attended by people from near and far. Almost every informant interviewed had some interesting remarks to make about this event. For some unexplainable reason, the white informants who talked about this meeting thought that it occurs each year on August 8.[20] But the members of the Cedar Grove church who were interviewed stated that it takes place each year on the second Sunday in August.[21]

These meetings are always well-attended and have been as far back as anyone can remember. There are morning services, more food than anyone can eat at noon,[22] and then more services at three o'clock in the afternoon.[23]

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[19]Interview with Mr. Mitchell D. Parker, Sr., 29 June 1974.

[20]Interview with Mr. and Mrs. John Q. Hite, Sr., Olmstead, Kentucky, 19 June 1974. Also interview with Mrs. Ruth Parker and Mr. Mitchell D. Parker, Sr., 29 June 1974.

[21]Interview with Mr. Luster Duncan, Olmstead, Kentucky, 11 September 1974. Also untaped interview with Mrs. Georgia Gaines, Olmstead, Kentucky, 30 June 1975.

[22]Interview with Mr. Luster Duncan, 11 September 1974.

[23]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

Special singing is a very important part of the services. Ministers and choirs from neighboring black churches are always invited to participate.[24] The pastor and choirs at Cedar Grove are in charge of the morning services and the guest minister and his choir are in charge of the afternoon services.[25]

There was a period in the earlier history of the church when the homecoming was disrupted by men who came to the meeting simply to create disturbances by drinking, gambling, and shooting.[26] In more recent times, the homecoming has not been disturbed in this manner.[27]

When asked about the homecoming, one older white informant described it as follows:

> They used to, long time ago, and they'd have fights over there. August 8th, that's when they were freed, you know. That's the reason they celebrate the eighth of August. I heard this old Negro woman tell about, you know, these all day meetings and get in fights and start shooting. Said that she would put her dress up over her head and run, like her dress would keep the bullets from hitting her.[28]

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[24]Interview with Mrs. Mattie B. Moorman, 26 June 1975.

[25]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

[26]Interview with Mr. Luster Duncan, 11 September 1974 and Mrs. Mattie B. Moorman, 26 June 1975.

[27]Interview with Mr. Luster Duncan, 11 September 1974.

[28]Interview with Mrs. Ruth Parker, 29 June 1974. Mrs. Parker also commented about this on 24 July 1974: ". . . But they still have basket dinners. And Aunt Liza (she's the one I was talking about), Mathis used to live down there. She'd come down there and tell us about, they'd always get in a fight over there. And she'd tell about running from them and turning her coat tail up over her head, like that'd keep her from getting hurt. . . ."

Another white informant recalled this incident about the homecoming:

> We slipped over there one Sunday when they were having that big basket dinner thing over there. And, I believe it was Wallace Sanders and I that went over there, and they was having preaching in the church, and we went out in the woods back of the church and they were having a big crap game.[29] That night the crap game, (of course, I don't know what time church broke up), but the crap game lasted on into the night, and that's the night that they had the big fight over there, and the shooting. /Name omitted/ got shot in the corner of the mouth and it came out back under his ear. And they said that he had a lantern in his hand and he threw that away, and when he quit running, he was down at Keysburg, which is about eight or nine miles from here.[30] It didn't kill him, but I think that pretty well broke up crap shooting over there.[31]

This shooting must have made quite an impression on persons living in the area. Since no further information was found which referred to anyone else ever being shot at the homecoming, this shooting must have been what led to these remarks which were made by another white informant and his wife:

> Mr. Hite: They used to kill one over here at Cedar Grove nearly every eighth of August. . . .
>
> Mrs. Hite: You just wondered who'd be the next one.
>
> Mr. Hite: . . . The Negroes, they'd gather at Cedar Grove. They'd come here from everywhere. All over the country, I mean. Up in Indiana. All Negroes that left here come to Cedar Grove on Sunday. I've seen the time you couldn't get around the road.
>
> Mrs. Hite: That's right. And we would usually drive around the road, and the ones that come in from Indiana

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[29]See the Gordon Wilson Collection in the Western Kentucky University Folklore and Folklife Archives. He defines craps as "dice and the game played with them." Definitions are also in the American Dialect Dictionary, Dictionary of American English, and Dictionary of Americanisms.

[30]Motif F610, "Remarkably strong man."

[31]Interview with Mr. Mitchell D. Parker, Sr., 29 June 1974.

and different places that used to live here, they almost always come to see us. And we appreciate it so much. Because we got a lot of colored friends that we think a lot of too.

Mr. Hite: . . . Now, they'd kill one nearly ever, now they'd get to gambling and

Mrs. Hite: Shooting craps

Mr. Hite: Up there in those woods. They'd gamble. . . . They didn't all come to worship. They were just gathering.[32]

Two older black informants also commented on the homecomings. Both of them remembered attending these meetings since they were very small children. When Mr. Luster Duncan was asked about the meeting on the eighth of August, he explained that the meeting is not on the eighth, it is on the second Sunday in August. He explained: "We never did have no people out there the eighth."[33]

Mr. Duncan continued to discuss the homecoming with this writer, and the conversation went as follows:

Collector: And do people who have moved away

Mr. Duncan: Homecoming reunion. . . . Woman, you didn't come by here this time, did you?

Collector: No, sir.

Mr. Duncan: It's just more people come here, you can't hardly get on that road.

Collector: That's what I've been told.

Mr. Duncan: I wish you had of come along.

Collector: I wish I could come.

Mr. Duncan: Well, you could. I usually sell barbecue and stuff there, and cold drinks. And just like,

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[32]Interview with Mr. and Mrs. John Q. Hite, Sr., 19 June 1974.

[33]Interview with Mr. Luster Duncan, 11 September 1974.

if I knowed you was coming, I'd fix you a plate. It wouldn't be no piece of plate. It'd be a plate.

Collector: You have church services in the morning, then eat, and visit in the afternoon?

Mr. Duncan: Yes, ma'am, that's right. We have a nice time.

Collector: Does this meeting you have in August have anything to do with the black man getting his freedom?

Mr. Duncan: I wouldn't think so. That's my personal opinion. I wouldn't think so. Now, the eighth of August, that's it. But, now the second Sunday, that's a different thing.

Collector: Then, y'all just have it then because it's summertime?

Mr. Duncan: It's summertime. It's a big rally for the visitors to come in and the home folk, people that's been away from home a long time to come in. Now, the fourth of July, we always call that the white folk's day. . . . Now, people is more civilized, supposed to be, than they was back in our lives, you know. Cause sometimes people would go to a place like that and just break up things by people being so wild and reckless and drunk and all such stuff. Now, we used to have that out here where I'm talking about now, our church. It used to be the baddest place you ever heard of . . . People come . . . and shoot all up there in the woods, and come down there in the church yard shooting. They come in there drinking and just try to walk all over the (they'd spread dinner on the ground then, we'd call it, put tablecloths and things on the ground) and they'd walk up before you could say the blessing, they'd be picking up stuff, you see. I always said when I got grown, they'd never be doing none of mine that way.

Collector: You don't have problems like that now, do you?

Mr. Duncan: No, ma'am. See, we got a school house over there. It's fixed up mighty nice for us.[34]

When Mrs. Mattie Bell Moorman was asked to think about going to the all day meetings at church and tell about it, her comments were as follows:

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[34]Ibid.

Well, when I was a child, it was kinda like heathens down there. And from where you go up to the cemetery now, there was an old road that turned to your right before you get to the cemetery, after you leave the church. You know where those little private houses[34] are down there? Did you ever notice those? Well, now after you pass those, there was a road that turned to the right, and that's going to our old house. Well, now, they used to spread dinner up there in those woods. And then, they got to, the gamblers made so much confusion until they got so they'd spread it on the church ground, but it was shady up there in those woods, you know, and they'd go up there. And the gamblers would--it was a dusty road after you got about, before you got to our house. You had to go down a hill and come up a hill, and our house was right on top of the hill. Now, this is where the old church was. Well, now they used to get down there and gamble, and boy, they'd get to shooting up there in those woods, and people was scared to eat their dinner and everything else. And so they got so they would serve the dinner on the ground near the church and put the tablecloths on the ground. And so, now all of that went on when I was a child. Now, there was just lots of times back there then, some of them just didn't know no better. These were people who just came to the church for that. They'd never come in the church. And then, they'd come and be half drunk when the meal was served and they'd try to step on the edge of the tablecloth, and aw, it was just terrible. So those are not very pleasant remembrances.

But we'd always have a big time on the second Sunday in August. That's always been. That's just tradition. We had morning service and then afternoon service at three o'clock. We always had a preacher from another church and his choir. They sang and then the preacher would preach, and then his choir would entertain. They'd entertain in the afternoon. And our pastor would entertain in the morning, and our choir of people. Of course, the church would be full of people, cause people would start coming in there--well, there used to be a train that would run, you know. There wasn't cars like there are now. And they'd come in on the train from way off. We called way off then St. Louis, and Indianapolis, and places like that. And they'd come on the train of the mornings because the train used to stop there about seven o'clock or seven-thirty. And then, they'd get off and lots of times they'd walk from Olmstead to Cedar Grove. That's three miles. And just enjoyed the day. It was just a reunion.[35]

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[34]See Gordon Wilson Collection, s.v. "privy." See also Dictionary of American English and American Dialect Dictionary.

[35]Interview with Mrs. Mattie Bell Moorman, 26 June 1975.

Although the church served as the meeting place for the annual homecomings, its major function was to offer the people a place to worship. There were Sunday services and mid-week prayer services. Apparently attendance was very good. As Mrs. Offutt pointed out:

> They walked for miles to attend both morning and evening services. . . . The mid-week prayer services were largely attended and often the spirit ran high.[36]

Services are still held each Sunday, and there are prayer services and Bible study each Wednesday night.[37]

Several years ago the annual revivals were held for two weeks,[38] beginning on Monday night following the second Sunday in October.[39] The revival meetings are still held each year at the same time, but they are held for only one week now. Although the length of the revival has been shortened, the church has not changed such traditions as the mourners' bench.[40] Mr. Luster Duncan indicated this in an interview:

> Now, we, since I've been a member, we different from, what I mean, we believes in a mourners' bench, you see. You come up here and be prayed for. There's a bench setting across here, and you set on that bench there. And people sing and pray over you like that.[41]

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[36]Offutt, "Events of Cedar Grove Baptist Church."

[37]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

[38]Offutt, "Events of Cedar Grove Baptist Church."

[39]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

[40]See Gordon Wilson Collection. Defined as "a pew or bench or even the open place before the altar where repentant sinners came to be prayed for." See also American Dialect Dictionary, Dictionary of Americanisms, and Dictionary of American English.

[41]Interview with Mr. Luster Duncan, 11 September 1974.

Mr. Duncan later commented on how so many things are so different in churches today:

> But you see, nowadays, we got so fur, we got fur, lady, we've done and got fur from the teaching now. . . . If you goes to church now, if you say, 'Amen,' see, in the church, well, people break their necks to see where you're at and where you're from. Say, 'That old man's crazy.' That's right. That's exactly right.[42]

Singing spirituals and hymns is still a major part of all the services at the church. Aside from the fact that the church has three choirs, there are also some members who sing specials, either in quartets or solos. Mr. Duncan indicated that there are some good singers at Cedar Grove:

> We have meeting every Sunday, and we got some singers over there, and I'm one of them, not bragging on myself . . . course, we sing, we sing different songs, what I mean, from white folks. . . .[43]

One of the men in the church who sings special songs sometimes is Mr. Clyde McGuire. One of the songs he sings is:

While strolling along life's highway
Well, my roads are mighty stoned
And I heard a sweet voice whisper
Saying you're standing out there alone
Then I thought about King Jesus
And I folded up my arms
And I started out for heaven
And I stepped in the safety zone.

Well, I'm standing in the safety zone
Sometimes standing alone
When all of my friends forsake me
You know they cause me to weep and moan
Well, I'm standing in the safety zone
Sometimes standing alone
But if you want to get to heaven's church
You better get in the safety zone.

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[42]Ibid.

[43]Ibid.

Well, how well I remember
It was a long time ago
My mother died and left me
And my dear old father too
My friends they all forsake me
And they left me one by one
And I started out for heaven
And I stepped in the safety zone.

Well, I'm standing in the safety zone
Sometimes standing alone
But when my friends forsake me
You know they cause me to weep and moan
Well, I'm standing in the safety zone
Sometimes standing alone
But if you want to get to heaven
You better get in the safety zone.[44]

Harold Courlander stated in Negro Folk Music U. S. A. that the main body of Negro religious songs projects the Christian concepts of faith, love, and humility, with considerable emphasis on salvation.[45] This seems to be reflected in the above song as well as the one that follows:

That's all right, that's all right
Long as I know I've got a seat up in the kingdom
Well, that's all right.

(Repeat after each stanza)

You can talk about me just as much as you please
The more you talk I'm gonna bend my knees
But long as I know I've got a seat up in the kingdom
Well, that's all right.

Well, I went in the valley one day to pray
My soul got happy and I stayed all day
But long as I know I've got a seat up in the kingdom
Well, that's all right.

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[44]Transcription of song sung by Mr. Clyde McGuire, Oakville, Kentucky, Fall, 1974. A similar version of this song was collected in Alabama. See Harold Courlander, Negro Songs from Alabama (New York: Oak Publications, 1963), p. 63.

[45]Harold Courlander, Negro Folk Music U. S. A. (New York and London: Columbia University Press, 1970), p. 37.

Well, there's one good thing my mother done
She taught me to pray when I was young
But long as I know I've got a seat up in the kingdom
Well, that's all right.[46]

Although few white people in the community ever attended the revivals, many of them enjoyed attending the baptizing services. The baptizings always took place at the "old baptizing hole" which is a well-known spot in Whippoorwill Creek about one-half mile from the church.[47] One white informant stated that she "used to go to colored people's baptizings real often. They baptized down at the creek."[48] She acknowledged that it was quite similar to white people's baptizings; songs were sung and "sometimes they would get happy and shout."[49]

Another church function which was sometimes attended by white people was the Negro funeral. Mrs. Parker recalled attending funerals at the Cedar Grove Baptist Church. She commented:

> Well, I have been to funerals over here at Cedar Grove, and they'd [the white people] set at a certain place. The last one I went to, they just let us set anywhere we wanted to and they let us go up and look at the corpse, just like the colored.[50]
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> . . . I went to a funeral over there and they shouted at the funeral. . . . Instead of letting the family go up and look at the body, of course, the

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[46]Song sung by Mr. Clyde McGuire, Fall 1974.

[47]Telephone conversation with Mr. Mitchell D. Parker, Sr., Olmstead, Kentucky, 30 June 1975.

[48]Interview with Mrs. Ruth Parker, 29 June 1974.

[49]Ibid.

[50]William Lynwood Montell's most recently released book, Ghosts Along the Cumberland (Knoxville: University of Tennessee, 1975), devotes Part II to the dead and includes accounts about funerals.

> family is on the front seat, and they roll the casket by them. And they get up and read these sympathy cards.[51]

Aside from the fact that the church served as the place for religious services, funerals, and homecomings, it also had other functions in the community. The community cemetery is part of the church property, and each year on May 30, the people used to get together to clean the cemetery. As Mr. Duncan pointed out: "That's when we're supposed to clean up the cemetery."[52] But as he had indicated in another conversation, the church cemetery is completely full,[53] so few people have taken an active part in keeping it cleaned. At one time, the people would gather together at the church, clean the cemetery, have lunch, and "just have a good time together."[54]

Mrs. Georgia Gaines confirmed that May 30 is traditionally the day to clean the cemetery. But she indicated that the last few times it was done, only a few people came, sometimes no more than two or three.[55] So the traditional workday has ended and the cemetery has grown up.

In view of the many functions the Cedar Grove Church has played in the Cedar Grove community over the years, and

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[51]Interview with Mrs. Ruth Parker, 29 June 1974.

[52]Interview with Mr. Luster Duncan, 11 September 1974.

[53]Untaped conversation with Mr. Luster Duncan, 14 July 1975. He estimated that there are more than three hundred graves in the church cemetery.

[54]Interview with Mr. Luster Duncan, 11 September 1974.

[55]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

the major role it still plays, Myrdal's statement that "the Negro church fundamentally is an expression of the Negro community itself"[56] seems even more significant. Although the Cedar Grove community has changed in many ways, the church is still very active and very important to those who associate themselves with the Cedar Grove community. That the church is still very active was evidenced by the fact that the Union District Association and its auxiliaries held its conference at Cedar Grove Baptist Church from July 19 through July 23, 1971.[57] Mrs. Georgia Gaines stated that this was probably the greatest event the church has held during her lifetime.[58]

There is no longer a Cedar Grove School; the church cemetery is shabby and neglected; there are only two black families living near the church in what was once a populous black community; but the church lives on. There are presently between fifty and sixty active members in the church. Services are still held each Sunday and each Wednesday night.[59] The annual revival and annual homecoming are still held. The church has three choirs--the Senior Choir whose president is

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[56]Myrdal, An American Dilemma, p. 877.

[57]"Program of the Union District Association and Its Auxiliaries," held at Cedar Grove Baptist Church, Olmstead, Kentucky, July 19-23, 1971.

[58]Untaped interview with Mrs. Georgia Gaines, 6 July 1975.

[59]Ibid., 30 June 1975.

Mr. Theodore Gaines; the Young Adults Choir whose president is Mrs. Lucille Flowers; and the Youth Choir whose president is Emma M. Browder.[60]

Many of the people who attend the church now are younger people who apparently take an active part in church services. One of the oldest members of the church had this to say about the youth in the church:

> Now, not saying it because it's Cedar Grove, but I believe we've got, the Cedar Grove young folks is more interested than most people's churches I've been to. . . . I'm going by the way they act and everything.[61]

So with this positive attitude expressed by a seventy-year-old man, perhaps the youth in the Cedar Grove Baptist Church and community can later add another century of history to these pages.

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[60]Untaped interviews with Mrs. Georgia Gaines, 30 June 1975 and 6 July 1975.

[61]Interview with Mr. Luster Duncan, 11 September 1974.

CHAPTER III: THE CEDAR GROVE SCHOOL

Although no records have been located which indicate when the Cedar Grove School was organized, there are records which show that the Cedar Grove School was part of the Logan County school system in 1882.[1] It is quite possible that the school existed as early as 1875 since the Kentucky General Assembly passed a law in 1874 which was to give black children a uniform system of schools, separate and distinct from the system for white children. The Negro people supplemented the public funds by tuition fees and subscriptions, so that within a year, schools for black children were organized in 452 districts in 93 counties in Kentucky.[2]

The boundary book of 1882 which showed Cedar Grove as one of the twenty-seven black schools in Logan County described the boundaries of Cedar Grove School as follows:

> 13M--Cedar Grove--Begin at Jno. King to Dr. G. R. Bibb's farm to Dr. J. M. Baily--to Maston Miller to Thos. Watson west to Frey's old farm--

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[1] J. H. Morton, "Boundaries of Colored Districts, 1882," unpublished pamphlet.

[2] C. W. Hackensmith, Out of Time and Tide: The Evolution of Education in Kentucky, Bulletin of the Bureau of School Services, vol. 43, no. 2 (Lexington, Kentucky: College of Education, University of Kentucky, Dec. 1970), pp. 98-99.

> to J. R. Gollady to Wm. Small on Todd Co. line to L & N Railroad, with said railroad to where Volney road crosses it to the beginning.[3]

According to Mrs. Mattie Bell Moorman, the first school building she recalled was near the Bill Cay house. This was the first school she attended, and her first teacher was Mrs. Ibbie Offutt.[4] While Mrs. Moorman was still small, a new building was erected behind the present Cedar Grove Baptist Church building. This building was apparently erected about 1909 or 1910 since the Logan County Board minutes dated October 11, 1909, indicated that $400.00 was allowed for buying site and building new house.[5]

Mrs. Moorman's first teacher in this new building was a Professor Cooksey whom she described in this way:

> He'd set up on the desk and put his foot way up on the desk and spit out in the middle of the floor. They had trustees then . . . and so they finally got rid of Cooksey.[6]

About 1926 or 27 a new, larger building was erected.[7] It is usually referred to as the Rosenwald school by the black citizens although it was still listed as Cedar Grove School in the official school records.[8] It was called the

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[3]Morton, "Boundaries of Colored Districts."

[4]Interview with Mrs. Mattie Bell Moorman, 20 August 1974.

[5]"Logan County Board Meeting Minutes," dated October 11, 1909. Mrs. Hallie Hite, age seventy-five, confirmed this date as being accurate since she remembers being about nine or ten years old when the school building was erected.

[6]Interview with Mrs. Mattie Bell Moorman, 20 August 1974.

[7]Untaped interview with Mrs. Georgia Gaines, 30 June 1975.

[8]Kentucky Teachers' Registers, 1940-1946, Logan County Board of Education Building, Russellville, Kentucky.

Rosenwald school because Mr. Julius Rosenwald had begun a program in 1911 of giving one-third of the funds required for the erection of rural schools for black children, provided the school authorities, with the aid of white friends and the Negro people themselves, would furnish the other two-thirds.[9] Thus, one-third of the funds for the new Cedar Grove School building had come from Rosenwald funds, and the community honored him by calling it the Rosenwald School.

As far back as anyone could remember, all of the children had walked to school. Mrs. Moorman and Mr. Clyde McGuire recalled this in an interview. Mr. McGuire said that neither rain nor snow kept the children from walking to school.[10] Mrs. Moorman added:

> Sometimes we didn't have overshoes and our parents would wrap our feet with grass sacks,[11] and we'd go right on to school. Fortunately, though, I never did have too far to go myself. . . . They had to go a mile or a mile and a half.[12] And then when school let out, see, about four o'clock, that was the regular time, I think, for schools then, and in the winter time, it would be dark when those children would get home.[13]

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[9]Myrdal, An American Dilemma, p. 891. See the KNEA Journal, vol. 6, no. 2 (Feb.-Mar. 1936), which devoted this issue to Mr. Julius Rosenwald and his contributions to Negro education.

[10]Mr. Clyde McGuire was present at the interview with Mrs. Moorman, 20 August 1974, and added some comments.

[11]See Gordon Wilson Collection which defines grass sack as a "sack or bag made of coarse fiber." See also the American Dialect Dictionary.

[12]Mr. McGuire explained that Reps Browder's children walked from their home, which was much more than a mile and a half.

[13]Interview with Mrs. Mattie Bell Moorman, 20 August 1974.

Mrs. Moorman went on to say that each school day began at eight o'clock, but that the school term only lasted for about six months during the time that she went to school, which would have been from about 1907 to 1915.[14] She described what was an average school day at that time:

> Well, when we got to school of the morning, well, the teacher would always make a fire. She'd have to make the fire, or sometimes the largest boys, if they got there in time, they'd make the fire. And she'd have the boys (always around close in some woods), make the boys get up some kindling[15] for the day. And, of course, they always had coal. They saw that the schools had sufficient coal. And the girls would sweep the floor. And sometimes they'd get kinda lazy, and the teacher'd have to sweep the floor. They'd be kinda behind.
>
> And then she'd open school, open it with a song and a prayer. In the fall of the year, we'd sing a song about sweet summer is gone again. And then she'd pray. And then we'd have just different songs, you know, all through the year, too. And then we'd, she'd take up the lesson. I mean we'd all be seated, and then the lesson would begin. And then, first, second, third, fourth, fifth, sixth, all in one room, seventh and eighth, all in one room, but they was in different classes. And just one teacher.
>
> And, ooh, sometimes there'd be forty, or thirty-five, forty, from forty on down. Sometimes it'd be bad weather and there wouldn't be too many there. And yet, well there'd be a school full. And in the fall of the year, lots of times, the oldest children couldn't come to school cause they had to help people with the crops. So they couldn't come at that time. Now I would always miss about two or three weeks. That was in September, to help my father get in tobacco. But after that, well I could go to school the rest of the term. . . . We'd always dress up for Fridays and go to school and have . . . spelling bees, and I remember one time, I never will forget that word I missed--operation, and why I don't know. . . . Had a hundred words, . . . and I missed operation, and I never will forget.[16]

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[14]Ibid.

[15]See Gordon Wilson Collection which defines kindling as "small bits of wood used to start fires." See also English Dialect Dictionary and Dictionary of American English.

[16]Interview with Mrs. Mattie Bell Moorman, 20 August 1974.

Mr. Luster Duncan, who attended school during some of the same years that Mrs. Moorman did, added these comments about recess time at school:

> Well, I'll tell you, I guess /we played/ all the games people would play--baseball, ring marbles,[17] and I don't know, . . . We played marbles and things like that.[18]

Mrs. Moorman has a photograph that was taken at school when she was a child. She stated that the following persons, including herself, were in the picture: Mattie Lou Bell, Walter Bell, Eugene Sails, Fred Carter, Emily Jane Hyde, Demsey Mae Mathis, Lucretia Hendrix, Georgia Evans, Edna Evans, Luster Duncan, Joe Clyde Holman, Rufus Lee Browder, Willie Pearl Watts, Samson Bigsby, Jeanetta Page, Maggie Hyde, Lizzie Bell Watts, Algora Bigsby, Ella Pearl Butler, Fara Carter, James P. Carter, Frances Browder, James Evans, and Lee Roy Hyde.[19]

Mrs. Martha McGuire received her elementary education at Cedar Grove School.[20] Since she lived a long distance from school, she didn't start to school as early as most children did. She explained that where her parents worked, there was a school teacher who taught her enough so that she was able to begin school in the second grade. The first school she

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[17]A study of marble games played in Logan County was made by this writer. See Collection 1973-117 in WKU Folklore and Folklife Archives.

[18]Interview with Mr. Luster Duncan, 11 September 1974.

[19]Interview with Mrs. Mattie Bell Moorman, 20 August 1974 and telephone conversation 4 July 1975.

[20]She attended Cedar Grove School from 1926 to 1933.

attended was the building located behind the church. Her teacher there was C. W. Cooksey of Russellville, Kentucky. Then the new Rosenwald building was constructed, and she attended school in this building until she finished the eighth grade. Her teacher during this period was Lee Butler, who lived in the Oakville community and rode a horse to school each day.[21]

Mrs. McGuire lived four and one-half miles from the school and she walked to and from school each day. The last three years she attended Cedar Grove, she had perfect attendance. Since there was no high school for black students in the area, Mrs. McGuire had to board with a family in Adairville, Kentucky, during the four years that she attended high school.[22]

While Mrs. McGuire attended Cedar Grove, the number of children attending school there had decreased to about twenty to thirty.[23] This decline continued and was verified by checking the teachers' registers in the Logan County Board of Education Building. During the school year, 1940-41, there were only thirteen children attending Cedar Grove School. They were listed as follows: Enx Howard Moore, Sylvester Cage, Walter L. McGuire, Frank H. Bailey, Sam F. Hines,[24] Will H.

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[21]Interview with Mr. and Mrs. Clyde McGuire, 23 July 1974.

[22]Ibid.

[23]Ibid.

[24]According to information received from Mr. Clyde McGuire, this man's name is Sam Frazier. Mr. Buford Hines was his guardian, so he was sometimes called Hines.

McGuire, Chas. Brame, Warren Browder, Charles Glass, Robert Browder, Katie M. Smith, Gloria Norene Cage, and Repsie C. Browder.[25]

Some of the notes made by the teacher in the register indicated that in August, 1940, a Mr. Foster presented a one-man benefit show in behalf of the school. The sum of money made was $3.60.[26] The money was spent for the following items:

$1.50 for transportation to the fair
$1.10 for picnic for children
$ .10 for thumb tacks
$ .10 for ink
$ .05 for small nails
$ .10 for glue
$ .10 for drawing paper[27]

At Christmas time the students gave a play from which they earned some more money. This money, plus the $.55 remaining in the fund, was used to buy a water cooler for the school.[28] Apparently, this teacher was Irene Boyd since the Rural School News, dated October 18, 1940, recognized Cedar Grove Colored School's teacher, Irene Boyd, for having a reading chart posted.[29]

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[25]Kentucky Teachers' Registers, vol. 2, s.v. "Cedar Grove." (Logan County Board of Education, 1940-41), pp. 8-9; 32-33. Warren Browder explained that Repsie C. Browder was Frank Bailey's stepdaughter and was known to everyone as R. C. (Telephone conversation, 5 July 1975).

[26]Kentucky Teachers' Registers, vol. 2, s.v. "Cedar Grove." Teacher's comments in back portion of register.

[27]Ibid.

[28]Ibid.

[29]Rural School News, vol. 2, no. 8 (October 18, 1940), mimeographed.

In the March 24, 1941 issue of Rural School News, teachers were reminded of the things they needed to do at the close of the term. Included in this list:

> . . . Leave your coal buckets, shovels, water buckets, library books and other school equipment with some responsible person in your district. . . . Do not fail to make a list of these supplies in your register and WITH WHOM THEY ARE LEFT.[30]

Irene Boyd followed these instructions and left a statement in her register indicating that the "keys, coal bucket, water bucket, dipper, shovel, and poker were left at Mrs. Bailey's."[31]

Cedar Grove School's attendance continued to decline, and the last year the school was open was the 1945-46 school term. The students attending at that time were: Charley F. Long, Robert Long, Joe Louis Long, Lois McGuire, Howard Moore, Clarence Gaines, Geraldine Cage, Floyd T. Trotter, Gloria Cage, and Rumonia Trotter.[32]

The following year the children who lived in the district went to Union School.[33] And Cedar Grove School no longer existed.

Since the school building was a relatively new building with kitchen facilities, the church decided to buy it and use it for community functions such as their annual homecoming.

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[30]Ibid., (March 24, 1941).

[31]Kentucky Teachers' Registers, vol. 2, s.v. "Cedar Grove."

[32]Ibid., vol. 5, s.v. "Cedar Grove."

[33]The 1946-47 Teacher's Register for Union School shows that the students who had attended Cedar Grove in 1945-46 were enrolled at Union School.

It is still being used as a community building and is presently being remodeled. New appliances are being purchased for the kitchen, the ceiling is being lowered, paneling is being put on the walls, and the interior will have an entirely new appearance.[34] So in spite of the fact that the Cedar Grove School is gone, its physical remains will be evident for many years to come, and the memories of earlier times will linger in the minds of many.

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[34]Untaped conversation with Mr. Luster Duncan, 1 July 1975.

IV. THE CEDAR GROVE COMMERCIAL CENTER

According to tradition, Lickskillet received its name because there is a skillet-shaped spot in Whippoorwill Creek near the dam where the deer used to drink or lick.[1] Lickskillet was for many years the commercial center of the black community as well as the white community. Many people in the area remember when Lickskillet was a "lively,"[2] "booming"[3] place. Mrs. Ruth Parker, who is eighty-three, remembers when there was a general store at Lickskillet that sold "anything you wanted."[4] She described Lickskillet in this way:

> It was a very lively place. I'll tell you what, we lived back over there in the field . . . and Mammy[5] would send us to the store in the spring of the year. (She'd make all of our clothes.) She'd send us to the store with a dozen eggs to get her some thread. . . . We used to buy sugar by the barrel . . . and buy a barrel of sorghum molasses and a whole case of soap and coffee. . . .[6]

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[1]The skillet-shaped rock is near the dam, directly below the bridge on Watermelon Road.

[2]Interview with Mrs. Ruth Parker, 24 July 1974.

[3]Interview with Mrs. Mattie B. Moorman, 26 June 1975.

[4]Interview with Mrs. Ruth Parker, 24 July 1974.

[5]See Gordon Wilson Collection. Defines mammy as a noun "used extensively by the oldest people." See also the English Dialect Dictionary, Dictionary of American English, and Dictionary of Americanisms.

[6]Interview with Mrs. Ruth Parker, 24 July 1974.

Mrs. Parker stated that Bill Blick was the first person whom she remembers who ran the store. He later sold the store to John Poor.[7] John Poor then built a large building across the road. Mrs. Hallie Hite stated that the new building turned out to be such a nice building, "with hardwood floors and all,"[8] that it was used for a skating rink for about twelve or eighteen months.[9] Then, this new building was stocked with merchandise and became the Lickskillet store that so many people remember and comment about. Mrs. Parker recalls that:

> . . . They sold everything. Wagons, and they had clothes, hats, bolts of material. Just go down there and get anything you wanted, from a toothpick to a wagon. We bought a wagon . . .[10]

Mr. Luster Duncan also recalled this store. He remembered:

> It stayed open all the time. That used to be a real store down there. What I mean, you could go down there and get anything you'd want. You could get anything you'd want, even a crosscut saw or a buggy. A brand new buggy, or stuff like that. Harness, anything new, any kind of thing you'd want, you could might near get it at Lickskillet. That's right. . . . You see, people in this country didn't even know what going to town was, and they didn't even want to for they could get anything down there you'd want. . . .[11]

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[7]Confirmed by Mrs. Hallie Hite, telephone conversation, 5 July 1975.

[8]Telephone conversation with Mrs. Hallie Hite, 5 July 1975.

[9]Ibid.

[10]Interview with Mrs. Ruth Parker, 24 July 1974.

[11]Interview with Mr. Luster Duncan, 11 September 1974.

Mrs. Mattie Bell Moorman fondly remembered being a child and going to the Lickskillet store. She remembered:

> Everybody shopped at Lickskillet. . . . When Lickskillet first started out, they had dress goods, hats, and you know, fashions and all like that, outside of groceries. And so, Lickskillet used to be a booming place. Um hum! It was a booming place. . . . We lived a mile from Lickskillet, but, shucks, it wasn't nothing for us to go to Lickskillet every day or two, anyhow. Cause we'd have to go get sugar, coffee, and you know, just things like that. . . . And we'd sell eggs and chickens. . . . You know, I dream about that place more than anything.[12]

Once the new Lickskillet store opened, the old building was used for a storage room for a while. Then it was eventually torn down.[13]

During the years that the Lickskillet store was open, it was run by several different people. Waverly Jaynes bought the store from John Poor, and he ran it for several years.[14] It changed owners several times after Mr. Jaynes stopped running it, and the last man to run the store was Mr. Oscar Trauber. Mr. Trauber closed the store about 1960.[15]

Many interesting incidents that occurred at Lickskillet were reported to this collector. All of the ones described were told by white informants about black persons who shopped at the store on a regular basis.

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[12]Interview with Mrs. Mattie B. Moorman, 26 June 1975.

[13]Telephone conversation with Mrs. Hallie Hite, 5 July 1975. The old store building actually was not torn down. It was moved about one-fourth mile northeast and was reopened. (Telephone conversation with Mrs. Ruth Parker, 14 July 1975.)

[14]Telephone conversation with Mrs. Hallie Hite, 5 July 1975.

[15]Untaped interview with Mr. Mitchell D. Parker, Sr., 5 July 1975.

Mrs. Hallie Hite stated that one old lady who came to Lickskillet to shop always walked to the store from her home which was about a mile away. When she arrived at the store, she would always purchase a bottle of morphine tablets, take two or three of the tablets, and go to sleep. When she awoke, she'd buy her supplies and go home.[16]

Besides medicinal supplies, one could also purchase beer at the store. Mr. Mitchell D. Parker, Sr. recalled:

> They used to sell beer down here at the Lickskillet Store . . . and he'd ride his horse down to the Lickskillet Store on Saturday morning and hitch him out there at the fence, and he'd come in and stand there at that bar and drink beer all day long. . . . Well, they had a Oertel's 92 beer (that was the brand), and he never did call it beer, just by name or Oertel's. He'd say, 'Give me a bottle of that number beer.'[17]

Another incident which Mr. Parker remembered concerned the purchase of some shotgun shells. His account was:

> He came to Lickskillet one day to buy him some shotgun shells, and back then, like everything was rather cheap. And he wanted a quarter's worth of twelve-gauge shotgun shells, and the way it figured out was thirteen shells. And John Q. Hite was working at the store at this time, and he was just kidding him about getting thirteen shells. Said, 'You're liable, you're liable to kill your dog before you get home.' And sure enough, on the way home, a rabbit jumped up and the dog started out after him and he shot at the rabbit and killed the dog.[18] That actually happened.[19]

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[16]Telephone conversation, Mrs. Hallie Hite, 5 July 1975.

[17]Interview with Mr. Mitchell D. Parker, Sr., 29 June 1974.

[18]Motif N135.1, "thirteen as unlucky number."

[19]Interview with Mr. Mitchell D. Parker, Sr., 29 June 1974.

There were other places of business in Lickskillet which were used by the black community also. One of them was the grist mill, which is generally referred to as Boyd's Mill. Mrs. Moorman indicated that her family went to the mill whenever they needed corn meal. She stated:

> . . . That was the only mill I know of at that time. My daddy would put it across, in the buggy or across the old mule or across the horse and take a sack of corn to the mill. . . .[20]

Another informant who recalled going to Boyd's Mill was Mrs. Martha McGuire. She said, "We'd go there and carry corn and get meal, carry wheat and get flour."[21]

Mrs. Ruth Parker remembered that from her earliest recollections, the mill made both flour and meal. Then it stopped making flour and made meal for several years.[22] It later operated as a feed mill until it finally closed.[23]

Some of the other businesses that were in the Lickskillet area were a woodworking shop operated by Bill Martin,[24] a tavern or saloon located where Mitchell D. Parker, Sr.'s home is now located, a distillery operated by a Mr. Mims,[25] and another distillery on the other side of the road.[26] There was

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[20]Interview with Mrs. Mattie Bell Moorman, 26 June 1975.

[21]Interview with Mr. and Mrs. Clyde McGuire, 23 July 1974.

[22]Interview with Mrs. Ruth Parker, 24 July 1974.

[23]Telephone conversation with Mr. Mitchell D. Parker, Sr., 5 July 1975.

[24]Interview with Mrs. Ruth Parker, 24 July 1974.

[25]Telephone conversation with Mrs. Hallie Hite, 5 July 1975.

[26]Interview with Mr. and Mrs. John Q. Hite, Sr., 19 June 1974.

also a tobacco factory down the road near the location of the old Ash Spring church. This factory was run by Ed Daniels.[27] There was also another grocery store on the Watermelon Road which was first operated by Claiborne Poor.[28] It was the building that was later used as a dwelling by Mr. and Mrs. Arthur Terry.[29]

Lickskillet often served as a recreational area for blacks in the Cedar Grove community. Although the skating rink was apparently used only by whites, Mr. Luster Duncan explained that " . . . the colored could go in if they wanted to."[30] Sometimes there were black men and boys who played games at Lickskillet with the white men and boys. When Mr. Duncan was asked if he played marbles down at the Lickskillet store, his reply was:

> Oh, yes, we played down there all the time. Horse shoes, pitching horse shoes.[31] Such stuff as that. And some of the, I never did learn, played tennis. Played all such stuff as that.[32]

Mr. Mitchell D. Parker, Sr. recalled playing baseball with several of the black men in the community. He recalled:

> . . . Now, this was after I was fifteen or sixteen years old that I knew them. In fact, they used to get

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[27]Ibid.

[28]Telephone conversation with Mr. Mitchell D. Parker, Sr., 5 July 1975.

[29]Ibid.

[30]Interview with Mr. Luster Duncan, 11 September 1974.

[31]See The Frank C. Brown Collection, vol. 1, p. 159 for description of game of "Horse Shoes."

[32]Interview with Mr. Luster Duncan, 11 September 1974.

> a group together over at Cedar Grove, what they called their Cedar Grove baseball team, and on Saturday evening we would get our Lickskillet ball team and we'd play baseball. There was Ted Montgomery and Roosevelt Montgomery[33] and Luster Duncan and James Evans and, aw, gee, I've forgotten who the rest of them would have been.[34]

At another point in the same interview, Mr. Parker talked about playing marbles with some black boys:

> Now we used to, we used to play together when we were young. Played marbles and all the various games that kids play. I played with Bennie Watts and John Robert and Rufus C. . . .[35]

So, in spite of the fact that Lickskillet and Cedar Grove were almost always thought of as two separate, distinct communities, they were actually not totally separated. The black community depended entirely on the white community for commercial needs, and the white businessmen profited from their business. As Mrs. Ruth Parker pointed out when asked if the black people were treated politely at the store: "Yeah, it was in their interest to be nice to them. Their money was as good as anybody else's, you see."[36] So the two communities benefited from their relationship with each other.

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[33]Mr. Parker later corrected this statement. In a conversation on 4 July 1975, he explained that he was thinking of Roosevelt, whose nickname was Ted, and his brother, John R. Montgomery. He also recalled some of the other baseball players--Bennie Watts Browder, John Robert Waters, Theodore Gaines, and Rufus C. Jennings.

[34]Interview with Mr. Mitchell D. Parker, Sr., 21 July 1974.

[35]Ibid.

[36]Interview with Mrs. Ruth Parker, 29 June 1974.

Even though there was a Cedar Grove community and a Lickskillet community, Mrs. Mattie Bell Moorman very accurately evaluated the situation when she stated:

> Well, to tell you the truth, Lickskillet and Cedar Grove is kinda mixed up. . . . The community was just one place. That's true.[37]

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[37]Interview with Mrs. Mattie Bell Moorman, 26 June 1975. The 1971 revised edition of the general highway map of Logan County, Kentucky shows the community of Lickskillet, but not Cedar Grove. However, it does show the Cedar Grove Church and the Cedar Grove Road.

EPILOGUE

When this study was begun, the assumption was made that the final pages of this paper would tell the story of how Cedar Grove community had declined and had almost disappeared. However, shortly after the fieldwork was begun, this attitude was modified. The Cedar Grove community is still very much alive. Evidence of this abounds.

There was indeed a period when many blacks moved away from the community and never returned. This was pointed out by Mrs. Mattie Bell Moorman and Mr. Clyde McGuire when they discussed this out-migration with this writer.[1]

Mrs. Moorman first explained:

> Some of the parents moved away. They got better jobs somewhere else. . . . Hard times caused them to move out. Their children would get grown, and then they'd all move. Lots of times the children didn't marry and settle down and have children like they should. And they would just get away from the neighborhood. . . .

To this, Mr. McGuire added the following comments:

> One of the main reasons people moved out of this country, you know, in World War II young men from this country went away and they had friends from other northern parts of the country, and they told them how they were faring there. And some, instead of coming home, they went there. . . . For instance, a cousin of mine . . . after they got out, they told them about Pittsburgh and how much money they could make there. And then the word got back that there were jobs there. . . .

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[1]Interview with Mrs. Mattie Bell Moorman, 20 August 1974. Mr. Clyde McGuire was present at this interview, and when this discussion began, he joined in the conversation.

> And they would tell them just how much money (at that time, all they could make around here, the grown men with families, was seventy-five cents a day), and they could make three and four dollars and five and six away, and that was what got 'em away.

From all visible signs, it would appear that since most of the blacks living in the community had moved away, Cedar Grove had almost ceased to exist. If one were to drive around the Cedar Grove Road, the only visible signs he would see of a living community would be the residences of Mr. and Mrs. Luster Duncan and of their grandson, Mr. and Mrs. Clarence Gamble; the Cedar Grove Baptist Church; and the community building, which was once the Cedar Grove School. But further investigation would reveal that each Sunday and Wednesday night the community awakens. A journey back the little road behind the church would reveal the cemetery, nestled in the cedar thicket and bushes. Here is more evidence that community ties are still strong. All of the following persons have been buried in the newer section of the cemetery since 1970:

Sallie Ada Browder
March 19, 1898
November 19, 1974

Jennie Lynes Terry[2]
1895-1973

Leroy Flowers
May 25, 1953
July 13, 1973

Jesse M. Grinter
1947-1971

Francis Cage Long
1893-1972

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[2]Mrs. Georgia Gaines stated that Mrs. Terry had requested that her body be buried in the Cedar Grove cemetery if all that remained of the church was just one stone of the foundation.

Bobby Lee Cage
1950-1971

John R. Montgomery
June 8, 1913
June 2, 1974

Jennie V. Harris
March 13, 1902
June 10, 1970

One could come to the annual homecoming the second Sunday in August and see that Cedar Grove is still home in the hearts and minds of many. As Mr. Duncan pointed out: "It's just more people come here, you can't hardly get on that road."[3]

One could ask Mr. Clarence Gamble, who is thirty-two years old, very well educated, and one of the few in his generation who actually grew up in the heart of Cedar Grove, if he lives in the Cedar Grove community now. His reply to this question would be a very definite yes.[4]

So Cedar Grove community still exists. It is still alive with memories of earlier times--folk traditions and oral folk history. Perhaps this study has stimulated new interest among the youth of Cedar Grove, as well as preserving an important part of their past. If this be the case, then this writer has succeeded.

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[3]Interview with Mr. Luster Duncan, 11 September 1974.

[4]Telephone conversation with Mr. Clarence Gamble, 6 July 1975.

APPENDIX A: SKETCHES OF THE INFORMANTS

Black Informants

Browder, Sally Ada Wooldridge, b. March 19, 1898 in Todd County, Kentucky. She moved to the Cedar Grove community in 1916 when she married Mr. Reps Browder. She and Mr. Browder lived on what is referred to as the Fletcher Browder place for the remaining years of their lives. They had two sons, Warren and Robert. Mrs. Browder was an active member of the Cedar Grove Baptist Church and was very interested in helping to preserve the history of the church and community. She commented to me in the summer of 1974 that she could hardly wait to read the paper when it was finished. Unfortunately, she died November 19, 1974.

Browder, Warren, b. June 5, 1928 in the Cedar Grove community. He is the son of Mr. and Mrs. Reps Browder and is married to the former Dorothy Wooldridge. They have two children. He is a prominent farmer in the area and has lived in the community all of his life.

Duncan, Luster, b. March 1905. He has always lived in or near the Cedar Grove community. When he was small, his parents died, and he was raised by his aunt and uncle, Mr. and Mrs. Daniel Mathis. He attended Cedar Grove School and is an active member of the Cedar Grove Baptist Church. He and

Mrs. Duncan have one child, Mrs. James (Addie) Gamble. Mr. Duncan was not only a good informant, but he also showed me around the inside of the church and school building, and he allowed me to ramble through the cemetery and his property.

Gaines, Georgia Bell Evans, b. June 16, 1905 in the Cedar Grove community. Her parents were Jeff and Clara Boyd Evans. She is married to Theodore Gaines and is an active member in the Cedar Grove Baptist Church. She attended Cedar Grove School and has lived in or near the Cedar Grove community all of her life.

Gamble, Clarence, b. July 13, 1943 in Logan County to Mr. and Mrs. James Gamble. He has spent much of his life in the Cedar Grove community. He stayed with his grandparents most of the time when he was small, and he attended Union Elementary School (which was the school the black children attended after Cedar Grove School closed). He is the principal of Stevenson Elementary School in Russellville, Kentucky, and is a very well-known educator in Kentucky. He is married to the former Marie Taylor and they have three children.

Jones, Pennie Ann Allen, b. January 27, 1931 in Robertson County, Tennessee. She is the daughter of Mr. and Mrs. Walter Allen. She moved to Logan County, Kentucky when she was very young and has lived near the Cedar Grove community since that time. She is the widow of Guy Jones.

McGuire, Clyde, b. May 13, 1917 in Logan County, Kentucky. He is the son of Mr. and Mrs. Guster McGuire and is married to the former Martha Hines. He lived at Olmstead during most

of his childhood and did not attend Cedar Grove School. He has been associated with the community for many years and is a deacon in the Cedar Grove Baptist Church. He is the person most responsible for the contents of this paper since he took me to meet Mrs. Sally A. Browder, Mrs. Mattie B. Moorman, and his wife, Martha. He is an extremely kind and considerate gentleman, and is loved by all who know him.

McGuire, Martha Hines, b. January 31, 1917 in Logan County, Kentucky. She is the daughter of Mr. and Mrs. Buford Hines and has lived in or been associated with the Cedar Grove community all of her life. She is married to Clyde McGuire, and they have two sons. She attended Cedar Grove School; boarded in Adairville so that she could go to high school; and went to college for one year. She is a very well educated, polite lady who gave me a tremendous amount of help and never seemed annoyed by my numerous telephone calls.

Moorman, Mattie Bell Holman, b. November 8, 1899. She is the daughter of Mr. and Mrs. Edmond Holman, and was born and grew up in the Cedar Grove community. She attended Cedar Grove school in the two buildings that existed before the present building was constructed. She recalled events from her childhood which went beyond any other black informants remembrances. Mrs. Moorman is a kind, congenial lady and was an invaluable informant. She was never too busy to take time out to answer my questions, and always made me feel welcome in her home.

White Informants

Hite, Hallie Jaynes, b. September 9, 1900. She is the daughter of Mr. and Mrs. F. W. Jaynes and lived in the Lickskillet community all of her life. Her father ran the Lickskillet Store when she was a child. She is married to John Q. Hite, Sr. and they have two children. She is a member of the Bethany Church of Christ in Lickskillet. She is known throughout the community as a lovely lady and a gracious hostess. She is very interested in the history of the community and was a valuable resource.

Hite, John Q., Sr., b. August 26, 1899 in Adairville, Kentucky. He has lived in the Lickskillet community since he married Hallie Jaynes Hite. He is a prominent farmer in the community and is highly respected by his neighbors. He is a member of the Bethany Church of Christ in Lickskillet. He once ran the Lickskillet Store.

Parker, Mitchell D., Sr., b. June 29, 1917 at Lickskillet. He is the son of the late Earl Parker and Ruth Poor Parker. He is married to Annie Laurie Powell and they have three children. Mr. Parker has lived in the Lickskillet community almost all of his life and has been associated with many of the people who lived at Cedar Grove. He is a Captain in the Kentucky Department of Motor Transportation. He was a valuable source of help to me in doing this study. Since he is my father-in-law, I never hesitated to call him anytime--day or night. He spent many long hours being interviewed, asking

other people for information, and helping in many other ways. For this, I shall always be grateful.

Parker, Mrs. Ruth Poor, b. July 22, 1892 in the Lickskillet community. She is the daughter of the late Mr. and Mrs. Claiborne Poor. She was married to the late Earl Parker and they had two children. At one time, her father ran the Lickskillet store, and then her husband later ran a store about one-fourth mile from the Lickskillet Store. She was my oldest informant; thus, she was able to supply information from earlier times than did anyone else. She is presently living at the Rest Haven Nursing Home in Russellville, Kentucky, and since she has much time on her hands, she truly enjoyed helping me. Her mind, hearing, and eyesight are excellent. She, too, spent many hours being interviewed and answering my questions on the telephone. She always seemed glad to help; in fact, she often worried that she was not helping me enough. Perhaps she was especially concerned about the quality of my project because my husband is her grandson. She did indeed give me an enormous amount of information for which I am very indebted.

APPENDIX B: TRANSCRIPTIONS OF INTERVIEWS

This is the transcription of a taped interview with Mr. and Mrs. John Q. Hite, Sr., recorded 19 June 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: How long did y'all live down the road from us?

Mrs. Hite: Thirty-six years. . . . And before that, we lived in that house down where Doc Holloway is, and we lived up behind the store. We were raised in the house behind the store.

Mr. Hite: She was raised behind the store.

Collector: The Lickskillet Store?

Mr. Hite: Um huh.

Mrs. Hite: And my daddy worked in the store until he bought it, and then he owned it.

Collector: You remember Boyd's Mill being there, I guess, don't you?

Mrs. Hite: Oh, yes.

Mr. Hite: I worked in it.

Mrs. Hite: And two distilleries down there.

Collector: Really?

Mrs. Hite: One on one side and one on the other. And a tobacco factory around the road by where Ash Spring Church used to be. Ed Daniels ran that. Used to price tobacco there just like they do when they take it to the big floors now to price it. . . .

Collector: . . . Well, you know, the all day meetings that the black people have now, have they always had those?

Mrs. Hite: They've always done that, they've always done that.

Mr. Hite: They've always done that.

Mrs. Hite: They used to meet at Johnstown the same way, but I don't think they do anymore.

Mr. Hite: They've gotten away from that a little bit. They used to kill one over here at Cedar Grove nearly every eighth of August.

Collector: Really?

Mr. Hite: Yeah.

Mrs. Hite: You just wondered who'd be the next one.

Collector: Did they have a big meeting over there?

Mrs. Hite: Yeah, they do now.

Mr. Hite: The Negroes, they'd gather at Cedar Grove. They'd come here from everywhere. All over the country, I mean.

Collector: Yeah.

Mr. Hite: Up in Indiana. All Negroes that left here come to Cedar Grove on Sunday. I've seen the time you couldn't get around that road.

Mrs. Hite: That's right. And we would usually drive around the road, and the ones that come in from Indiana and different places that used to live here, they almost always come to see us. And we appreciate it so much. Because we got a lot of colored friends that we think a lot of too.

Collector: Yeah, that's nice.

Mr. Hite: Now, they'd kill one nearly ever

Collector: Now, did they just get mad or were some of them drinking?

Mr. Hite: Now, they'd get to gambling and

Mrs. Hite: Shooting craps

Mr. Hite: Up there in those woods. They'd gamble.

Collector: Oh, they didn't all come to worship the Lord?

Mr. Hite: No, they didn't all come to worship. They were just gathering. . . .

Collector: . . . Do you know whether or not either of your parents owned slaves before the Civil War?

Mrs. Hite: No, no, no, both of my grandfathers fought in the war, but one was on one side, and one was on the other. . . .

Collector: Well, a lot of black people just went on living on the farms, didn't they? In this area?

Mrs. Hite: Yeah.

Mr. Hite: Yeah.

This is the transcription of a taped interview with Mrs. Ruth Parker and Mr. Mitchell D. Parker, Sr., recorded 29 June 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: . . . Well, have they, all your life, have they had those all day Sunday meetings at Cedar Grove?

Mrs. Parker: Yeah. And they used to, long time ago, they'd have fights over there.

Mr. Parker: Had what you would call basket dinners, basket dinner days.

Collector: Mr. Hite said something about August 8th. They used to call them their August 8th meetings or something, but Miss Hallie said it was like

Mrs. Parker: Yeah, August 8th, that's when they were freed, you know.

Collector: Oh, so that's the reason they call it that?

Mrs. Parker: That's the reason they celebrate the eighth of August.

Mr. Parker: The freedom proclamation.

Collector: Oh.

Mrs. Parker: But I heard this old Negro woman tell about, you know, these all day meetings and get in fights and start shooting. Said that she would put her dress up over her head and run, like her dress would keep the bullets from hitting her.

Collector: I don't blame her.

Mr. Parker: We slipped over there one Sunday when they were having that big basket dinner thing over there. And I believe it was Wallace Sanders and I that went over there, and they was having preaching in the church and we went out in the woods back of the church and they were having a big crap game.

Mrs. Parker: Um hum. That's where they had fights started.

Mr. Parker: That night the crap game (of course, I don't know what time church broke up), but the crap game lasted on into the night and that's the night that they had the big fight over there and the shooting. . . . [Name omitted] got shot in the corner of the mouth and it came out back under his ear and they said that he had a lantern in his hand, and he threw that away and when he quit running, he was at Keysburg, which is about eight or nine miles from here. It didn't kill him, but I think that pretty well broke up crap shooting over there.

Mrs. Parker: Used to go to colored people's baptizings real often. They baptized down at the creek.

Collector: Did they baptize down at the creek?

Mrs. Parker: Down at the creek.

Collector: Did they, well, did they baptize, was it pretty much like a white people's baptism?

Mrs. Parker: Yeah.

Collector: Just sing songs and

Mrs. Parker: Um hum.

Collector: And baptized them?

Mrs. Parker: Sometimes they would get happy and shout. . . . I went to a funeral over there and they shouted at the funeral.

Collector: Really? Well, do they have, at the funeral, do they open the body?

Mrs. Parker: Yeah.

Collector: And, then they preach and sing and everything?

Mrs. Parker: Yeah. Instead of letting the family go up and look at the body (of course, the family is on the front seat), and they roll the casket by them.

Collector: Huh, just roll the casket?

Mrs. Parker: And they get up, and they get up and read these sympathy cards. . . .

Collector: . . . Were the black people allowed to come in the Lickskillet Store?

Mrs. Parker: Oh, yeah.

Collector: They bought their groceries there, I guess, didn't they?

Mrs. Parker: Yeah.

Collector: They didn't have any black store just for black people in the community?

Mr. Parker: Naw, it was public.

Collector: Well, back when they had the mill down there, did they get meal ground there too? Did Negro people get meal ground at the mill?

Mrs. Parker: Um hum. They used to make flour down there.

Collector: Did they have flour and meal both? Did they make both at that mill?

Mr. Parker: Not that I can remember.

Mrs. Parker: They made flour for a long time and then they just made meal.

Mr. Parker: Of course, I remember when they made meal there, and I am sure Mama remembers when they made flour.

Collector: . . . Were any of the black men around here, did they play baseball with the white men who played at Lickskillet?

Mrs. Parker: Hum uh. I don't think so.

Collector: Did you all ever play against a black team?

Mr. Parker: Yeah. When I was playing, we played against a, the black teams. Just a bunch of the fellows we knew. They'd get together and get them up what they called a scrub team and come play us. We used to play over here back of where Joe lives.

Collector: . . . Did they play horseshoes or marbles or anything down here at the Lickskillet Store?

Mr. Parker: Yeah, that's some of the same ones we played baseball against.

Collector: But, they did play marbles with you?

Mr. Parker: Yeah. James Evans and Theodore Gaines

Mrs. Parker: Percy

Mr. Parker: Percy Hilliard and John R. Montgomery. John R. just died about two weeks ago.

Mrs. Parker: Is that who that was?

Mr. Parker: Um huh.

Collector: Well, did

Mr. Parker: Yeah, we played horseshoes with them, played marbles with them.

Collector: When they came into the Lickskillet Store to buy groceries and things, were they treated politely or

Mr. Parker: Yeah. Yes, ma'am.

Mrs. Parker: Yeah . . . it was in their interest to be nice to them. Their money was as good as anybody else's, you see.

Mr. Parker: They used to sell beer down here at the Lickskillet Store . . . and he'd ride his horse down to the Lickskillet Store on Saturday morning and hitch him out there at the fence, and he'd come in and stand there at that bar and drink beer all day long. . . . Well, they had a Oertel's 92 beer. That was the brand, and he never did call it beer just by name or Oertel's. He'd say, 'Give me a bottle of that number beer.' . . . Used to be, used to be a awful, awful big congregation over there at Cedar Grove. Course, a lot have died out and moved out. I think that it's pretty small now. Like Reps Browder used to be a big leader over there, and James Thomas.

Collector: He's dead now?

Mr. Parker: He's dead too.

Mrs. Parker: . . . Well, I have been to funerals over here at Cedar Grove and they'd /white people/ set at a certain place. The last one I went to, they just let us set anywhere we wanted to, and they let us go up and look at the corpse just like

Collector: Everybody else?

Mrs. Parker: Just like the colored. . . . I never went to the revivals. . . . I used to want to go to the revivals, but we never did go to a revival. We did go to baptizings.

Collector: Yeah.

Mrs. Parker: And to funerals. . . .

This is the transcription of a taped interview with Mitchell D. Parker, Sr., recorded 21 July 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Mr. Parker: . . . I remember a little incident that happened to [name omitted] when he was living over there. He came to Lickskillet one day to buy some shotgun shells, and back then, like everything was then it was rather cheap and he wanted a quarter's worth of twelve-gauge shotgun shells, and the way it figured out was thirteen shells. And John Q. Hite was working at the store at this time and he was just kidding him about getting thirteen shells. Said, 'You're liable, you're liable to kill your dog before you get home.' And sure enough, on the way home a rabbit jumped up and the dog started out after him, and he shot at the rabbit and killed the dog. That actually happened. . . .

. . . Now we used to, we used to play together when we were young. Played marbles and all the various games that kids play. I played with Bennie Watts and John Robert and Rufus C. I don't know, Rufus C. might have been younger than that, but Bennie Watts, Bennie Watts was probably my age. I expect that Rufus C. would be about fifty now.

Collector: What were you going to tell me about remembering something about them? Were they in school?

Mr. Parker: I don't know whether they went to school or not.

Collector: Must have, Rufus C. must have.

Mr. Parker: I am sure that he did. And I guess they were probably still going to school at Cedar Grove at that time, say when I was twelve or fifteen years old.

Collector: Do you ever remember going by over there when school was in session?

Mr. Parker: Naw, we never did go anywhere. Went to school and come home, went to school and come home . . .

Collector: Where did you meet them, at Lickskillet Store?

Mr. Parker: Yeah.

Collector: And, but you don't know whether they lived around Cedar Grove or went to church at Cedar Grove?

Mr. Parker: Yeah. I don't know whether they went to school at Cedar Grove or whether they went to church at Cedar Grove. I just know they were in this community, they worked in this community. They were affiliated with the other colored people in this community. Now, this was, this was after I was fifteen or sixteen years old that I knew them. In fact, they used to get a group together over at Cedar Grove, what they called their Cedar Grove baseball team, and on Saturday evening we would get our Lickskillet ball team and we'd play baseball. There was Ted Montgomery and Roosevelt

Montgomery and Luster Duncan and James Evans and, aw, gee, I've forgotten who the rest of them would have been. So, I just happened to think about those Montgomerys.

This is the transcription of a taped interview with Mr. and Mrs. Clyde McGuire, recorded 23 July 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: And did you go all the time to Cedar Grove?

Mrs. McGuire: Yes.

Collector: . . . Well, how did your teachers get there?

Mr. McGuire: Professor Lee Butler . . . he rode over to Johnstown horseback. It didn't rain and it didn't snow. He rode through the rain and through the snow. . . . Well, the kids that went to school, they had to walk. All the colored did. They had no way of riding. . . .

Collector: Now, do you remember who some of your teachers were, Mrs. McGuire?

Mrs. McGuire: Yes, I went to school at Cedar Grove, and the first school I went to, it wasn't the Rosenwald School that's still there now. It was a school right behind the church. And C. W. Cooksey from Russellville was the school teacher at that time. And I went, I guess, the first year to him. And then, the Rosenwald School was built, which is still there, and I went to Lee Butler who taught there, I know, for the next seven years because I finished the eighth grade there.

Collector: So you had him, then, for the rest of the time you were in school?

Mrs. McGuire: Um hum.

Collector: Did he live there in the community?

Mrs. McGuire: No, he lived right down here, and he rode a horse.

Collector: Oh, he's the same one

Mr. McGuire: Same one

Mrs. McGuire: The same one that was teaching that other time at Johnstown.

Collector: Okay.

Mrs. McGuire: I guess he left Johnstown to start teaching at Cedar Grove, I don't know.

Collector: Do you remember what year, then, this new school house was built? The one that's still standing there? You were in the second grade?

Mrs. McGuire: I might have started in the second grade. I didn't start to school at the proper time. I lived so far from school until--where my mother and daddy worked, there was a school teacher, and I knew how to read and write when I started to school and I didn't start to school in the first grade. I guess about the second, and I went one year, I guess in the second grade there, and then they built the new school, and I finished the eighth grade. And I finished, I think it was in 1933.

Collector: 1933. Well, do you know when Cedar Grove School closed?

Mrs. McGuire: No, I can't remember. I should know.

Collector: Was it still open when they desegregated the schools? It wasn't, was it?

Mrs. McGuire: No.

Mr. McGuire: No.

Collector: Where did you live when you went to school over there?

Mrs. McGuire: My father was a sharecropper on the Virgil Bailey place, about four and a half miles from Cedar Grove, and that's where I walked. I walked from there twice a day. Go in the morning and come back in the afternoon. And the last three years I had a perfect attendance.

Collector: You enjoyed school, then, didn't you? . . . It was hard to go on to school, wasn't it?

Mr. McGuire: Yes, it was.

Collector: There were a lot of kids who weren't able to go, I am sure.

Mrs. McGuire: Yes, I had to board away from home to go to high school.

Collector: Did you go to Russellville?

Mrs. McGuire: No, I went to Adairville.

Collector: And you had to stay away from home?

Mrs. McGuire: Yes. . . .

Collector: . . . Do you know how Cedar Grove got its name? Did anybody ever say how the area got its name?

Mrs. McGuire: No, I haven't.

[Michael McGuire, the grandson of Mr. and Mrs. McGuire had been present during this interview, and at this point made this

comment7: I thought it was because all those cedar trees are there.

Collector: That's what I figured, Michael.

Mrs. McGuire: It could be from that because it isn't as many now as there used to be. Used to be cedars thick . . .

Mr. McGuire: When it was dark, it was the darkest place around. . . .

Collector: And do you know, at the time you were going to Cedar Grove, about how many children were going to school?

Mrs. McGuire: From twenty to thirty. You know how they start out more and drop off?

Collector: Yes. . . . Now, where did you buy groceries? Did you shop at Lickskillet?

Mrs. McGuire: Yes.

Collector: But people grew a lot of what they needed, didn't they?

Mrs. McGuire: Yes, and in their growing, corn and wheat were grown, and we would go to the mill about once a month down at Lickskillet.

Collector: Boyd's Mill? Was that

Mrs. McGuire: I don't know what that mill was. I can't remember. We'd go there and carry corn and get meal, carry wheat and get flour. . . .

Collector: You remember when there was a store at Lickskillet?

Mrs. McGuire: Yes.

Collector: You bought things you needed, I guess, like sugar and that kind of stuff?

Mrs. McGuire: Right. And it was Jaynes' Grocery. Mr. Waverly Jaynes was the proprietor. He was John Q. Hite's wife's daddy.

Collector: Do you ever remember there being more than one grocery?

Mrs. McGuire: Yes, there was a grocery, do you remember where Jennie lived?

Collector: Yes.

Mrs. McGuire: It was a store there owned by a Poor, I can't remember the first name . . . I just barely can remember it.

Collector: Well, do you remember when there was a blacksmith shop somewhere in that area? You don't remember, do you?

Mrs. McGuire: Yeah, but I can't remember where. I was too small to remember where.

Mr. McGuire: I do. It was behind that big store, as they called it, there at Lickskillet. It was a red building.

Mrs. McGuire: I know exactly what it looked like, but I can't remember where it was because I was too small. . . .

This is the transcription of a taped interview with Mrs. Ruth Parker, recorded 24 July 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: Can you tell me kinda what Lickskillet was like when you were a little girl?

Mrs. Parker: Oh, yeah. It was a very lively place. I'll tell you what, we lived back over there in the field, back of where you all are gonna build, in that old house, and Mammy would send us to the store in the spring of the year. She'd make all of our clothes. She'd send us to the store with a dozen eggs to get her some thread.

Collector: And there were two stores at Lickskillet then?

Mrs. Parker: No, there was just one store there.

Collector: And it was the one

Mrs. Parker: It was over in Doc Holloway's yard.

Collector: And who ran that store then?

Mrs. Parker: Bill Blick.

Collector: Mr. Bill Blick. Okay, and then he sold the store to?

Mrs. Parker: John Poor.

Collector: John Poor.

Mrs. Parker: And then John built the store across on the other side of the road and used it for a skating rink. And then had a store. Then, they sold everything. Wagons, they had clothes, hats,

Collector: Anything you needed you could buy there?

Mrs. Parker: Yeah, bolts of material. Just go down there and get anything you wanted, from a toothpick to a wagon. We bought a wagon. . . .

Collector: What other stores were there at Lickskillet? What kind of buildings?

Mrs. Parker: Well, the shop, the blacksmith shop. And Mr. Martin had a wood, I don't know what you would call it, he had a woodworking

Collector: Did he make chairs and stuff?

Mrs. Parker: Um hum.

Collector: And his name was Mr. Wood Martin?

Mrs. Parker: No, (laughing) his name was Bill.

Collector: Bill, okay, but he had a woodworking shop. And can you remember when there was, like a tavern or a saloon? That was before your time, wasn't it?

Mrs. Parker: Yeah. There used to be there in the yard where Mitchell lives. There was a, I guess you'd call it a saloon.

Collector: But that would be long before you were born?

Mrs. Parker: Oh, yeah. . . .

Collector: . . . Well, what about the mill down at Lickskillet? Do you know how long it was there?

Mrs. Parker: No, it'd been there long before I remember.

Collector: Okay, do you know when it stopped operating, about when it went out of business?

Mrs. Parker: No, they used to make flour and meal, and then

they quit making flour and just made meal and ground feed.

Collector: You remember, though, when it was in operation?

Mrs. Parker: Yes.

Collector: Well, did, do you remember when a Mr. Boyd ran it, or did it just

Mrs. Parker: Huh um. It was Boyd's Mill but I don't remember that far back. . . .

Collector: . . . And the Negroes got their meal and flour ground there too, didn't they? That lived in the community?

Mrs. Parker: Um hum.

Collector: And I guess they shopped at the stores?

Mrs. Parker: Yeah, Earl was running that store down there and Sally Ada came and said she wanted some dishes, some every day dishes. . . .

Collector: Well, when did Papa run the store?

Mrs. Parker: When Marilyn and Carolyn was born. That was 19 and what?

Collector: 1942, cause they were born the same year I was born. . . . When you went to the grocery store, you bought stuff like sugar?

Mrs. Parker: Yeah, we used to buy sugar by the barrel . . . and buy a barrel of sorghum molasses and a whole case of soap and coffee. . . .

Collector: . . . When did they have their all day meetings over at Cedar Grove?

Mrs. Parker: The eighth of August, I think. But they still

have basket dinners. And Aunt Liza (she's the one I was talking about), Mathis used to live down there. She'd come down there and tell us about they'd always get in a fight over there. And she'd tell about running from them and turning her coat tail up over her head, like that'd keep her from getting hurt.

This is the transcription of a taped interview with Mrs. Mattie Bell Moorman, recorded 20 August 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription. Mr. Clyde McGuire was present at this interview and occasionally added some comments.

Collector: So, then you went to Cedar Grove from the time you started to school?

Mrs. Moorman: From the time that I started to school, yeah. From the time I started to school. Seven years old. You did start to school then between six and seven years of age. And I went up there on the hill, there where John Q.'s tenant house is--used to be. They tell me he's sold the whole farm now.

Collector: Yes, he has.

Mrs. Moorman: That white house up there from the church. Not right east

Mr. McGuire: Right opposite from Luster's.

Mrs. Moorman: Not right opposite from Luster's. Huh uh. . . . Up there on the creek. That white house up there on the creek.

Collector: Where Bill Cay lived?

Mrs. Moorman: Um huh. The Bill Cay house. That's right. Now that was the school I first went to. There was a little school house right on this side not very fur from that house. The Bill Cay house. That's where I first went to school at.

Collector: Did they call that Cedar Grove?

Mrs. Moorman: Cedar Grove School. Cause it was right in the cedars. You know that creek ain't nothing but cedars down there, and that's why they called it Cedar Grove.

Collector: So that's where the school first was?

Mrs. Moorman: That's where the first school was. That's where I first went to school at. To Mrs. Ibbie Offutt. And then, after that, so many years she taught, and then Professor Cooksey taught for, I don't know, a year or two up there, and he'd set up on the desk and put his foot way up on the desk and spit out in the middle of the floor. They had trustees then, you know, trustees for the school, and so they finally got rid of Cooksey and Mrs. Ibbie taught then again for a while. And then they built this school house back of the church. The next school, and then I went to school there. And then that's where I didn't get no further than the, the grade school run to, I don't think the eighth grade then in those schools. . . . And so, after I finished that and then I just quit school, and then they built this Rosenwald School. And then that's where (between that time I married and then I had one child) and he went to school at the Rosenwald School. . . .

Collector: Do you have any idea when the school you first attended was opened? . . .

Mrs. Moorman: Huh uh. I don't know how long it had been open before I went to it. But

Collector: You would have started to it about, I'm gonna mess around and ask you how old you are.

Mrs. Moorman: That would be okay. That's what I'm trying to think. I started to school at seven years old and that's been about sixty-eight years ago.

Collector: Okay. So it was there for a long time. . . . Then the children all walked to school, I imagine.

Mrs. Moorman: Oh, yeah. . . . Mud that deep and everything else.

Mr. McGuire: It didn't rain and it didn't snow, they walked.

Mrs. Moorman: Sometimes we didn't have overshoes and our parents would wrap our feet with grass sacks, and we'd go right on to school. Fortunately, though, I never did have too far to go myself. . . . We'd go, oh, it wasn't no further than from here to Guion's store where I had to go . . .

Collector: But some children had to walk a long way, didn't they?

Mrs. Moorman: Oh, yeah. They had to go a mile or a mile and a half. And then, when school let out, see, about four o'clock, that was the regular time, I think, for schools then. And in the winter time, it would be dark when those children would get home.

Mr. McGuire: From over there at Mrs. Browder's, the people that lived there walked from where we rode to to Cedar Grove to school. And you can imagine how far that was.

Mrs. Moorman: They used to have a school over there.

Mr. McGuire: Yeah, she [meaning Mrs. Browder] told me.

Collector: . . . About what time did school start in the morning?

Mrs. Moorman: Eight.

Collector: About eight?

Mrs. Moorman: Um huh.

Collector: From eight to four. Y'all put in a nice, long day, didn't you?

Mrs. Moorman: Didn't have as many months. I don't think we had but six months then.

Collector: What was, can you tell me, what was a regular school day like? When you got to school of the morning, did you

Mrs. Moorman: Well, when we got to school of the morning, well, the teacher would always make a fire. She'd have to make the fire, or sometimes the largest boys, if they got there in time, they'd make the fire. And she'd have the boys (always close in around some woods), make the boys get up some kindling for the day. And, of course, they always had coal. They saw that the schools had sufficient coal. And the girls would sweep the floor.

And sometimes they'd get kinda lazy and the teacher'd have to sweep the floor. They'd be kinda behind. And then, she'd open school, open it with a song and a prayer. In the fall of the year, we'd sing a song about sweet summer is gone again. And then she'd pray. And then we'd have just different songs, you know, all through the year too. And then we'd, she'd take up the lesson. I mean we'd all be seated, and then the lesson would begin. And then, first, second, third, fourth, fifth, sixth, all in one room, seventh and eighth, all in one room, but they were in different classes. And just one teacher. And, oh, sometimes there'd be forty, or thirty-five, forty, from forty on down. Sometimes it'd be bad weather and there wouldn't be too many there. And yet, well, there'd be a school full. And in the fall of the year, lots of times the oldest children couldn't come to school cause they had to help people with the crops. So they couldn't come at that time. Now I would always miss about two or three weeks, that was in September, to help my father get in tobacco. But after that well, I could go to school the rest of the term. . . .

Collector: When you were in school, did you have--was Friday a special day? Did you have spelling bees?

Mrs. Moorman: Um huh. Always. We'd always dress up for Fridays and go to school and have, yeah, spelling bees, and I remember one time, I never will forget that word I missed--operation, and why, I don't know. . . . Had a hundred words, you know, they give us a hundred words to spell and I missed operation, and I never will forget that. . . .

Collector: I've discovered already in the amount of research I've done . . . there were a lot more black people living in that area than there are now.

Mrs. Moorman: O-o-o, I should say. Course they had large families.

Collector: Did all the children move away? That's what I can't figure out. . . .

Mrs. Moorman: Well, now, some of the parents moved away. They got better jobs somewhere else . . . hard times caused them to move out. Their children would get grown, and then they'd all move. Lots of times the children didn't marry and settle down and have children like they should. And they would just get away from the neighborhood.

Collector: Did a lot of people move away in the '30s? During the depression years? . . .

Mr. McGuire: One of the main reasons people moved out of this country, you know, . . . in World War II

young men from this country went away and they had friends from other northern parts of the country, and they told them how they were faring there. And some, instead of coming home, they went there. . . . For instance, a cousin of mine . . . after they got out, they told them about Pittsburgh and how much money they could make there. And then the word got back that there were jobs there. And they would tell them just how much money (at that time all they could make around here, the grown men with families, was seventy-five cents a day), and they could make three or four dollars and five and six away, and that was what got 'em away.

Mrs. Moorman: But wasn't that World War I? Wasn't that World War I?

Mr. McGuire: II. Because my Uncle Will, that's why he left . . . and my Uncle Jimmy and my Uncle Willie Lee, they all went to Kokomo. . . . And that's why they left the farm, on account of the living was so much better. And they could get so much better jobs and wouldn't have to work but half the time, and make two or three times as much money. And that just pulled the black away because they didn't get the same privileges as whites. . . .

Collector: . . . Arthur Holman, your brother, had that farm . . . and Bill Cay lived down the road,

and he owned his own farm, and course, Luster Duncan.

Mrs. Moorman: No, he's in the Mae Wells house. Aunt Mae Wells. Mrs. Ibbie Offutt, the school teacher, it was her mother's house and Luster just bought that house in the late years. That was always known as, we always called her Aunt Mae Wells.

Collector: Then Bill Thomas, no James Thomas did own that little farm there where Clyde Sanders is now living, and now, as far as I know, Luster Duncan is the only black in what would be called Cedar Grove.

Mr. McGuire: And Clarence, his grandson.

Collector: Clarence lives on part of

Mr. McGuire: A portion of the land Luster owned.

Mrs. Moorman: Yes sir, there was my daddy, Bill Cay, Wash Reed, and Charlie Wallace between there and the camp ground. And I'll tell you somebody else, Mr. Monroe Covington and Mrs. Frances. . . .

Collector: Now, you mentioned two other names I hadn't heard of. Mr.

Mrs. Moorman: Mr. Charlie Wallace. Old man Charlie Wallace. He was a deacon for years and years. He'd go there to prayer meeting and if nobody wouldn't come but him, he'd get down on his knees and pray, and then lock up and go home.

Collector: And did you say a Reed?

Mr. McGuire: Wash Reed.

Mrs. Moorman: Wash Reed. Wash Reed. Um hum. Wash Reed was a deacon in later years. Mr. Charlie Wallace was a deacon when I come to know myself. And as I went to say, they had a church. Now, they had a church, the first church, now I don't remember this church. It was a log church, Cedar Grove, too. It was down there on the creek not far from this school. And then when they built (it become delapidated and they built another church), not this present church, cause this present church was built the year Theodore was born. Theodore always talked about that. Theodore Muir, my husband.

Collector: It was built the year he was born?

Mrs. Moorman: He was born. It was built in 1901, I think. The other church was not very far from this present church. Now the school house that was right behind this present church was there. And then--there's a little road as you go on to the cemetery from this church, if you just can see it, turns to the right. You go on about one hundred and fifty yards, maybe about two hundred and this other old church set there. And that's the first church that my parents took me to. And then, they built this other church about two or three years after that.

And old man Dick Muir, he was a powerful deacon there. He was one of those big deacons down there at that time. And he lived there on that creek too. . . .

Collector: Where did Mr. Wash Reed live?

Mrs. Moorman: Wash Reed lived in that Bill Cay house. That's where he first lived.

Collector: Did Mr. Cay buy it from him?

Mrs. Moorman: No, who did Bill Cay buy that house from?

Mr. McGuire: I don't remember. . . .

SIDE TWO: Mrs. Moorman was showing this collector a picture of children who attended school at Cedar Grove when she was a little girl.

Mrs. Moorman: There's Lucretia (she lives out there at Olmstead), and Fara . . . Georgia, do you know Georgia Gaines?

Collector: Um hum.

Mrs. Moorman: That's Georgia Gaines and that's her sister, Edna, she's passed. There's Luster Duncan, and

Collector: That's cute. It's fun to know the people now, you know, and see them.

Mrs. Moorman: Um hum. And there was, that's my brother there, Clyde, and that's [unintelligible] that's Willie Pearl . . . that's the little Bigsby boy. Samson Bigsby, he got killed I think. And . . . there's Jeanetta Page, and Maggie Sydnor (Maggie Hyde), and Lizzie Bell, and that's Algora. That's Lizzie Bell Watts right there

by the teacher. Now, I don't know . . .

Collector: . . . Do you normally think in terms of living at Cedar Grove?

Mrs. Moorman: At Cedar Grove. Um hum.

Collector: Even the people that lived right over by Lickskillet were associated with Cedar Grove?

Mrs. Moorman: Um hum.

This is the transcription of a taped interview with Mr. Luster Duncan, recorded 11 September 1974. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: So you've lived right here in this community all of your life?

Mr. Duncan: Yes, ma'am.

Collector: Then, have you always gone to Cedar Grove to church?

Mr. Duncan: Yes, ma'am. . . .

Collector: Now, did you go to school over at Cedar Grove too?

Mr. Duncan: Yes, ma'am. Well, I first went to school at Red River. . . .

Collector: And then you started going to Cedar Grove and went there the rest of the time?

Mr. Duncan: Yes, ma'am. What time we went, cause back in them days, we couldn't go to school like they do now. . . .

Collector: When you were going to school at Cedar Grove, about how many children went there? Do you recall?

Mr. Duncan: Well, some days it was different, but most days, anywhere from thirty to thirty-five.

Collector: Do you mind telling me how old you are?

Mr. Duncan: Yes, ma'am, I mind, but I can tell you. [Laughs] I'll soon be seventy years old, this coming March.

Collector: When you were going to Cedar Grove, at recess what kind of games did y'all play? What kind of things did you do?

Mr. Duncan: Well, I'll tell you, I guess all the games people would play--baseball, ring marbles, and I don't know, just different things.

Collector: Boys played marbles a lot, didn't they?

Mr. Duncan: Yes, ma'am. We played marbles and things like that. . . .

Collector: When you think of Cedar Grove Community, how much area do you think of? . . . Just where was the Cedar Grove Community?

Mr. Duncan: We always did call it the Cedar Grove community.

Collector: Now you remember Mr. and Mrs. Page that lived down here . . . would they have considered that they lived in the Cedar Grove community?

Mr. Duncan: Yes, ma'am. Yes, ma'am.

Collector: Okay. Even though they lived over on this road?

Mr. Duncan: That's Cedar Grove too. We still call that Cedar Grove too. Now over here across the bridge, that's different. We call that different. We call that going toward Olmstead.

Collector: But down to the bridge at Olmstead

Mr. Duncan: Olmstead Church, where the church is . . .

Collector: And going over toward Mrs. Sally Ada's house

Mr. Duncan: Oh, way back in there. Go back in there and clear on down to, I call it Dot, Red River, down in there.

Collector: So, in a sense, everybody that attended the school and church, they thought of being in

Mr. Duncan: Yes, ma'am. . . .

Collector: . . . When you had to buy things at the store, did you go to Lickskillet?

Mr. Duncan: Yes, ma'am. Go to Lickskillet and Mr. Bob Parrish's up here at Gerald Blick's.

Collector: Which store stayed open longer? The one down at Lickskillet?

Mr. Duncan: Yes, ma'am. It stayed open all the time. That used to be a real store down there. What I mean, you could go down there and get anything you'd want.

Collector: That's what I hear.

Mr. Duncan: You could get anything you'd want, even a cross-cut saw or a buggy. A brand new buggy or stuff like that.

Collector: I just can't imagine.

Mr. Duncan: Harness, anything new, any kind of thing you'd want you could might near get it in Lickskillet. That's right.

Collector: That was really the business place of the community?

Mr. Duncan: Yes, ma'am. Cause, you see, people in this country didn't even know what going to town was, and they didn't even want to go for they could get anything down there you'd want. Fact of the business, the little money they had, they didn't care about

going no where. What I mean, they didn't have enough, guess it was a lot too in them days, a lot. I'll tell you, I left here many a times after I got big enough to go to work, and leave here and maybe go to Russellville, trying to make some big day up there. I'd leave here maybe with a dollar, and I'd bring half of it back. That's right. Seems funny, but it's true. . . .

Collector: Now you used to could take a couple dollars down to Lickskillet to the store and buy a lot of things?

Mr. Duncan: Yes, ma'am. And you couldn't pack it away from there . . . and now, you could bring it in your hands. . . .

Collector: Well, did you play marbles down at the store?

Mr. Duncan: Oh, yes, we played down there all the time. Horse shoes, pitching horse shoes. Such stuff as that. And some of them, I never did learn, played tennis.

Collector: Do you remember when the store was there in front of where Mr. Doc Holloway lives now. Wasn't there a store there at one time?

Mr. Duncan: Yes, ma'am. There was a store at both places.

Collector: And then one across the road?

Mr. Duncan: The new store . . . was across on the right coming from the mill. Well, now they had that for a skating rink a long time.

Collector: Do you remember when the skating rink was there?

Mr. Duncan: Yes, ma'am. And the big store was over here. . . .

Collector: Well, when they had the skating rink there, was it for the white people and the black people both?

Mr. Duncan: Well, I didn't know nothing about nothing except whites, that's all I ever knew . . . but true enough, I guess the colored could go in if they wanted to. . . .

Collector: Back to church again, could you tell me something about the meetings you have, like you used to have them on the eighth of August all the time, didn't you?

Mr. Duncan: Well, no, it's the second Sunday in August. . . . But it's the second Sunday, not the eighth. We never did have no people out there the eighth.

Collector: Oh, you didn't. Yours has always been the second Sunday in August?

Mr. Duncan: Yes, ma'am. Second Sunday in August.

Collector: And do people who have moved away

Mr. Duncan: Homecoming reunion . . . woman, you didn't come by here this time, did you?

Collector: No, sir.

Mr. Duncan: It's just more people come here, you can't hardly get on that road.

Collector: That's what I've been told.

Mr. Duncan: I wish you had of come along.

Collector: I wish I could come.

Mr. Duncan: Well, you could. I usually sell barbecue and

stuff there, and cold drinks. And just like, if I knowed you was coming, I'd fix you a plate. It wouldn't be no piece of plate. It'd be a plate. . . .

Collector: You have church service in the morning, then eat, and visit in the afternoon?

Mr. Duncan: Yes, ma'am, that's right. We have a nice time. . . .

Collector: Does this meeting you have in August have anything to do with the black man getting his freedom?

Mr. Duncan: I wouldn't think so. That's my personal opinion. I wouldn't think so. Now, the eighth of August, that's it. But now the second Sunday, that's a different thing.

Collector: Then, y'all just have it then because it's summertime?

Mr. Duncan: It's summertime. It's a big rally for the visitors to come in and the home folk, people that's been away from home a long time, to come in. Now, the fourth of July, we always call that the white folk's day. . . .

Collector: Do you have anything special at the church on the fourth of July? You don't, do you?

Mr. Duncan: No, we don't have anything at all.

Collector: Well, what about on the thirtieth of May?

Mr. Duncan: That's when we're supposed to clean up the cemetery.

Collector: Do you still do that?

Mr. Duncan: Not as much as we did. Some of us do and some

of us don't.

Collector: But that was the time when several people came and helped clean up the cemetery?

Mr. Duncan: Yes, that's right. Have our lunch and everything. Just have a good time. . . .

Collector: At these all day meetings, do you have a lot of singing?

Mr. Duncan: Yes, ma'am. I wish y'all could just come up any time. You'd be welcome to come. . . . Our meeting starts in October, revival we call it. Now, we, since I've been a member, we different from, what I mean, we believes in a mourners' bench, you see. You come up here and be prayed for. There's a bench setting across here, and you set on that bench there. And people sing and pray over you like that. . . . But you see, nowadays, we got so fur, we've got fur, lady, we've done and got fur from the teaching now. . . . If you goes to church now, if you say, 'Amen,' see, in the church, well, people break their necks to see where you're at and where you're from. Say, 'That old man's crazy.' That's right. That's exactly right. . . . I would like for you to come. We have meeting every Sunday and we got some singers over there, and I'm one of them, not bragging on myself. . . . Course we sing, we sing different songs, what I mean, from white folks, but still there's a few songs we sing alike. . . .

Collector: Do you think the young folks in your church are as interested as they should be?

Mr. Duncan: Well, I tell you, some churches is different. Now, not saying it because it's Cedar Grove, but I believe we've got, the Cedar Grove young folks is more interested than most people's churches I've been to . . . I'm going by the way they act and everything. . . . Now, people is more civilized, supposed to be, than they was back in our life, you know, cause sometimes people would go to a place like that and just break up things by people being so wild and reckless and drunk and all such stuff. Now, we used to have that out here where I'm talking about now, our church. It used to be the baddest place you ever heard of.

Collector: Really?

Mr. Duncan: Yes, ma'am.

Collector: Just people that were

Mr. Duncan: People coming (unintelligible) and shoot all up there in the woods, and come down there in the church yard shooting. They come in there drinking and just try to walk all over the (they'd spread dinner on the ground then, we'd call it, put tablecloths and things on the ground), and they'd walk up and before you could say the blessing, they'd be picking up stuff, you see. I always said when I got grown, they'd never be doing none of mine that way.

Collector: You don't have problems like that now, do you?

Mr. Duncan: No, ma'am. See, we got a school house over there now. It's fixed up mighty nice for us. . . .

Collector: We'd like to go up to the cemetery sometimes too.

Mr. Duncan: I wouldn't want you to go up there.

Collector: Why?

Mr. Duncan: Cause it's so bad . . . I got a cemetery over there where I'm selling lots and that part is all right, but it's the old part back there, . . .

Collector: Do you know who some of the people are who are buried in there?

Mr. Duncan: I know puttin' near everyone of them since I've been big enough to know anything . . . Reps Browder, Charlie (unintelligible), Bunyan Hyde, Daniel Mathis, my Aunt Hattie Mathis, Jeff Evans, John Wesley Evans, . . . Bill Thomas is buried over there, and his wife . . . Mr. Wes Page and his wife, they're both buried there in the old part. Bill Cay is buried there and his first wife.

This is the transcription of a taped interview with Mrs. Mattie Bell Moorman, recorded 26 June 1975. The portions of the conversation that were not used in the body of this paper have been omitted from the transcription.

Collector: Now, I'm sure you went to the all day meetings at church. . . . I thought maybe if you could tell me about remembering going as a little child, sorta what

Mrs. Moorman: Well, when I was a child, it was kinda like heathens down there. And from where you go up to the cemetery now, there was an old road that turned to your right before you got to the cemetery, after you leave the church. You know where those little private houses are down there? Did you ever notice those? Well, now after you pass those, there was a road that turned to the right, and that's going to our old house. Well, now, they used to spread dinner up there in those woods. And then, they got to, the gamblers made so much confusion until they got so they'd spread it on the church ground, but it was shady up there in those woods, you know, and they'd go up there. And the gamblers would--it was a dusty road after you got about, before you got to our house. You had to go down a hill and come up a hill, and our house was right on top of the hill. Now, this is

where the old church was. Well, now they used to get down there and gamble, and boy, they'd get to shooting up there in those woods, and people was scared to eat their dinner and everything else. And so they got so they would serve the dinner on the ground near the church and put the tablecloths on the ground. And so, now all of that went on when I was a child. Now, there was just lots of times back there then, some of them just didn't know no better. These were people who just came to the church for that. They'd never come in the church. And then, they'd come and be half drunk when the meal was served and they'd try to step on the edge of the tablecloth, and, aw, it was just terrible. So those are not very pleasant remembrances.

But we'd always have a big time on the second Sunday in August. That's always been. That's just tradition. We had morning service, and then afternoon service at three o'clock. We always had a preacher from another church and his choir. They sang and then the preacher would preach, and then his choir would entertain. They'd entertain in the afternoon. And our pastor would entertain in the morning, and our choir of people. Of course, the church would be full of people, cause people would start coming in

there--well, there used to be a train that would run, you know. There wasn't cars like there are now. And they'd come in on the train from way off. We called way off then St. Louis, and Indianapolis, and places like that. And they'd come on the train of the mornings because the train used to stop there about seven o'clock or seven-thirty. And then, they'd get off and lots of times they'd walk from Olmstead to Cedar Grove. That's three miles. And just enjoyed the day. It was just a reunion. . . . Now you asked me how many families was buried, I mean different families, let me see if I could just name some of them, cause, oh goodness, the Wallace family, the--what is gone of the Browder family, . . . the Covington family, Monroe Covington, I think you'll find his name, and, you know, so many of them has died, and so many of them went on away to big cities. The Hogan family, . . .

Collector: Were any of the Gollidays buried over there?

Mrs. Moorman: The Gollidays? Yes, Ewing and his mother is buried over there. Bill Cay's family (course he's buried up here, but see, he had a wife before he had this last wife), and all of that family, her daughter and so forth.

Collector: Well, Mrs. Browder was buried down there, wasn't she? Mrs. Sally Ada?

Mrs. Moorman: I think so. . . .

Collector: . . . I want to write about Cedar Grove because other people have written about Lickskillet.

Mrs. Moorman: Well, to tell you the truth, Lickskillet and Cedar Grove is kinda mixed up.

Collector: That's what I've decided. In fact, just last night I wrote down that even though there were two schools and different churches, the community was really just one place.

Mrs. Moorman: The community was just one place. That's true.

Collector: Everybody shopped at Lickskillet, didn't they?

Mrs. Moorman: Um hum. Everybody shopped at Lickskillet. Lickskillet. Cause, you know, when Lickskillet first started out, they had dress goods, hats, and you know, fashions and all like that outside of groceries. And so, Lickskillet used to be a booming place.

Collector: I wish I could have seen it.

Mrs. Moorman: Um hum! It was a booming place.

Collector: I know. Mrs. Sally Ada said, 'Oh, child, I just wish you could have seen it.' And I thought, 'Oh, how much I do too.'

Mrs. Moorman: Um hum. Cause we lived a mile from Lickskillet, but, shucks, it wasn't nothing for us to go to Lickskillet every day or two anyhow. Cause we'd have to go get sugar, coffee, and, you know, just things like that. People now used to didn't have to buy lard and middlin' meat

and things like that, but you'd have to have your coffee. And we'd sell eggs and chickens and

Collector: Did you trade eggs at the store for goods sometimes?

Mrs. Moorman: My mother did, yeah.

Collector: I guess, did you have your corn and stuff ground down at the mill?

Mrs. Moorman: Yeah, um hum. That was the only mill I know of at that time. My daddy would put it across, in the buggy or across the old mule or across the horse, and take a sack of corn to the mill.

Collector: Do you remember the blacksmith shop being there?

Mrs. Moorman: Um hum. Sure do. . . . You know, I dream about that place /Lickskillet/ more than anything. . . . I can't think where that old blacksmith shop was. I'd forgot all about it. My daddy used to take horses down there to be shod. . . .

Dark
Document(s)

-May Not
Film Well-

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APPENDIX C: PHOTOGRAPHS

This is the Cedar Grove Baptist Church.

This is the community building owned by the church. It was the last building used by the Cedar Grove School. It is often referred to as the Rosenwald School.

This is the site of the store that was built by Mr. John Poor. The building was first used as a skating rink; then it became the Lickskillet Store.

This is the site of what is believed to be the location of the first grocery and dry goods store in Lickskillet. It was owned by Bill Blick and was usually called the Bill Blick store.

This is the remaining part of the rock wall which was in front of the Bill Blick store.

This is the remains of the Bill Blick store which was moved to this location and was used as a dwelling house by Mr. and Mrs. Arthur Terry.

This was the site of Boyd's Mill at Lickskillet on the Whippoorwill Creek.

APPENDIX D: MISCELLANEOUS ITEMS

The following information was gathered from tombstones or markers in the Cedar Grove cemetery:

Alex Maskin
January 27, 1966
February 9, 1974

Willie Mildred Gray
April 10, 1879
April 22, 1969

Sallie Ada Browder
March 19, 1898
November 19, 1974

Walter S. Allen
November 20, 1877
January 28, 1965

Charley Mitchell
August 6, 1891
May 9, 1968

Guy Jones
1906-1968

Leroy Flowers
May 25, 1953
July 13, 1973

Jesse M. Grinter
1947-1971

Sam Grinter
illegible dates

Francis Cage Long
March 17, 1915
April 6, 1970

Mrs. Sylvia Cage
February 2, 1889
July 22, 1962

Bailey Mosley
1892-1967

Sarah Mo Gaines
February 10, 1886
August 8, 1959

Clarisa Mosley
1847-1904

Edward Muir
March 16, 1844
March 6, 1912

Sam Hendrix
March, 1860
September, 1891

George & Alox Mosley
1895-1913 1897-1914

Ellen Mosely
1888-1914

Masilie, wife of Henry Harris
March, 1860
July 17, 1897

Riley Hendrix
January 1, 1892 (died)
Born in 1817

Charlie F. Cage
1893-1972

Bobby Lee Cage
1950-1971

John R. Montgomery
June 8, 1913
June 2, 1974

Lizzie Thomas
1888-1966

Jennie V. Harris
March 13, 1902
July 10, 1970

Jennie Lynes Terry
1895-1973

Miss Sarah Louise Cage
June 8, 1917
November 8, 1936

Sylvessa Wells Duncan
May 29, 1917
September 26, 1937

Claudie, son of Wes
and Nannie Page
August 9, 1893
April 12, 1895

Robert W. Browder
September 11, 1925
February 22, 1943

Reps Browder
November 7, 1892
November 28, 1968

Fletcher Browder
September 15, 1865
December 5, 1934

Mary, daughter of
Robert & Eller Duncan
August 17, 1891
March 25, 1895

Charlie Small
May 7, 1871
July 22, 1877

Annie Muir
Died in 1898

Many of the graves did not have markers of any kind. Some were marked with rocks with no inscriptions. Several persons told me of others that they remembered who were buried in the cemetery. Mrs. Mattie B. Moorman told me that the following persons are buried at Cedar Grove: members of the Wallace family, Covington family, Hogan family, Wes Page, Lewis Offutt, Richard Montgomery, Monroe Covington, John Wesley Evans, Rufus Browder, Ellen Browder Boyer, Hilliard Golliday, Harriet Golliday, Ewing Golliday, Lou Washington, Lawson Washington, Lucy Long Browder, Joe Mason, Emma Jones Browder, John Ray Jones, Dennie Browder, and Bessie Browder.

Mr. Luster Duncan stated that the following persons are buried at Cedar Grove: Liza Mathis, Daniel Mathis, Hattie Mathis, Pete Evans, Jeff Evans, Nannie Page, Jimmy T. Long, Foster Smith, Jane Cay, Bill Thomas, Bunyan Hyde, Charlie Perth, members of the Offutt family, and a Mr. Elam. He also confirmed Mrs. Moorman's statement with reference to John Wesley Evans and Wes Page.

Mrs. Pennie Jones, widow of Guy Jones, stated that Guy's brother, Wade Jones, is also buried at Cedar Grove.

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